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# REFORMED CHURCH MESSENGER

## Christmas Number

### Christmas Carillon



Oh, I'm glad it's Christmas when the bells  
begin to ring,  
Something in their lovely chiming makes my  
own heart sing,  
While the old familiar carols on the frosty air  
Drift across the heartstrings till they banish  
every care.

"Holy Night" they're playing now; as I silent  
stand,  
Seems as if I've been transported to that  
Holy Land  
Where the tender Mother bends in loving  
care  
O'er the little Baby so calmly sleeping there.

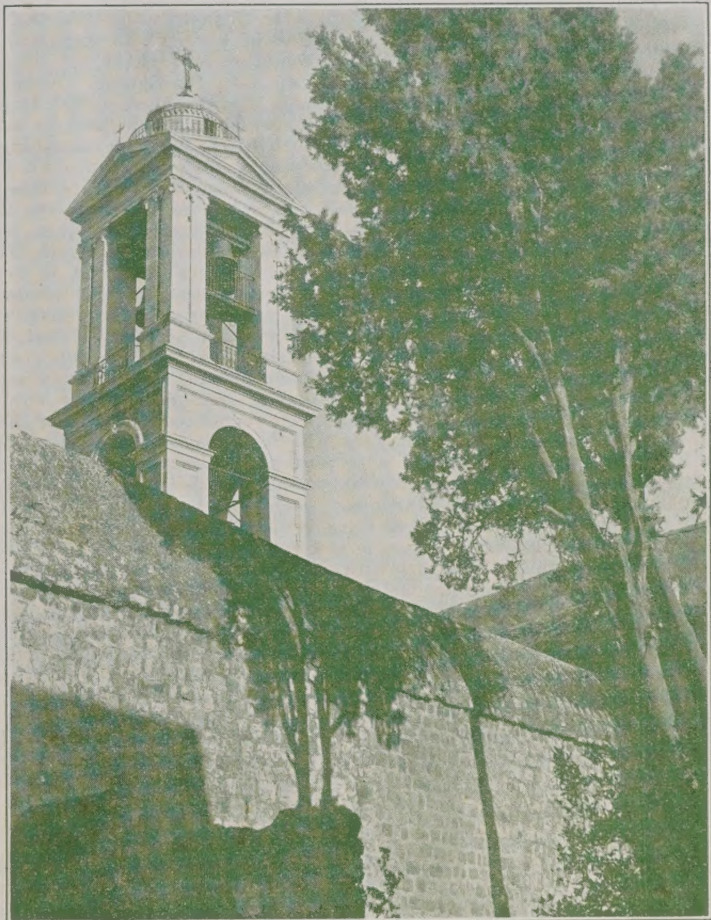
"O Little Town of Bethlehem," what means  
this heavenly light?  
And why these angel voices in the still, peace-  
ful night?  
Lay aside your fears and woes, ages yet to  
come  
Must look back with gratitude to your poor  
stable-home.

Now the bells are calling, "Hark, the Herald  
Angels Sing,"  
Waking tender echoes till the vaulted heavens  
ring.  
Will the Babe awaken before the golden  
dawn?  
Does He know the feet of all the world are  
hasting on?

"Oh, Come, Let Us Adore Him"—shepherd  
voices call us now,  
Joyful steps are leading where the proudest  
hearts will bow.  
No time now for sighs or fearing, Heaven's  
bending low;  
Christ the Lord has come to us, and pain  
and care must go!

A burst of silvery music! Now it's "Joy to  
the World";  
Let every heart prepare Him room, all ban-  
ners be unfurled.  
A Cross may still await Him, but the Merry  
Christmas chime  
Will ring in peace and gladness till the end  
of mortal time.

—Purd E. Deitz.



### The Bells of Bethlehem

**G**REAT melodious bronze bells and joyous little silver bells in this white marble campanile rising high above the Church of the Holy Nativity (Church of St. Mary) in Bethlehem will on Christmas morning ring out the glad tidings that Christ was born near this spot nearly 2,000 years ago. An ancient cypress tree framed a view of the campanile, which is in the Greek Church, set in the midst of domed and flat-roofed houses of the sacred city. The bell platform of the campanile is the favorite observation point of those pilgrims to Palestine who would rise early on Christmas morn to behold the sunrise over the "mystic mountains of Moab."



PHILADELPHIA, DECEMBER 14, 1933



# ONE BOOK A WEEK

## THREE EASTERN LEADERS

There have been scores of books on Gandhi written and his life and work has recently been interpreted with great sympathy and insight by his close friend C. F. Andrews in two volumes that have had wide reading in America; Kagawa, of Japan, has also had wide introduction to America, both through his own story of his life and work and by extracts from his writings; Hu Shih of China is not so widely known. In China, however, he has come to occupy a place of leadership which makes many look upon him as the ultimate saviour of the Chinese people from chaos and anarchy. A new study of these three great leaders has just come from the pen of Dr. Kenneth Saunders, the well-known authority on Eastern questions and author of the widely read "The Heritage of Asia" under the title: "Whither Asia?" (The Macmillan Company). No one seems to tire of reading about Gandhi and Kagawa and, no doubt, many will read this book because we have a new and fresh interpretation of their lives, messages and work—a very interesting interpretation, too—but it should find an especially wide reading because of the introduction it will give Western readers to the remarkable Chinaman, Hu Shih.

The section on Gandhi does not attempt to tell the long story of his remarkable life. This has been done in dozens of books. Neither is it a tribute of uncritical admiration treating Gandhi as a modern Christ as so many of the American books have done. Indeed it is the fact that Mr. Saunders, while a great admirer of Gandhi, points out here how his practice of non-resistance has sometimes been the cause of much violence and this, with the fact that he criticizes some of Gandhi's acts, lend value to the book. But the story of how Gandhi came to his present positions, what they mean to his own life and to the life of India and the analysis of these positions especially—all this is gone into with some fulness and with sympathetic insight. Dr. Saunders also goes to considerable pains—and rightly—to emphasize the fact that Gandhi's doctrine of *Satyagrahi* does not mean mere submission and that it is much more than passive resistance to evil, much more than the renunciation of violence and physical force. It is a vigorous, aggressive, even fighting frame of mind,

only the weapons used are love and forgiveness of the enemy and above all an ardent desire to win the oppressor from his evil state of mind and course of wrong doing. It requires more courage for execution than does fighting with arms; for, while refusing violence it also refuses to submit to coercion or to exploitation. To use Gandhi's own words: "Non-violence does not mean meek submission to the will of the evil doer but rather the putting of our whole soul against the will of the tyrant." As a matter of fact Gandhi is one of the greatest fighters that has ever lived. His two masters, Jesus and Tolstoy were great fighters also, only their weapon was "soul-force" instead of the sword. Gandhi believes that "soul-force" is not only the only weapon permissible to the man who follows Christ but that it is the only weapon that ultimately ever accomplishes any lasting or worth-while good.

Dr. Saunders devotes the longest portion of his book to Kagawa. For him he would seem to have rather more admiration than for Gandhi. Kagawa is so lovable and so human that it is very easy to get close to him and be companionable with him. There is something of the tenderness and sweetness of St. Francis about him. As a matter of fact everybody who knows him is beginning to think of him as the modern St. Francis. If he cannot, in our modern civilization, exactly reproduce the life of Christ in every outward circumstance—and one wonders if that is desirable or effective anyhow—he has shown this generation that the spirit of Christ can be literally reproduced and made regnant in every relationship of men. As Dr. Saunders points out, one of the deep-rooted convictions of Kagawa's life is that this same Christ spirit is possible of application in industrial and international relationships. Much of his writing—and what glowing, passionate writing it is—is devoted to the proclamation of this gospel. For it he has suffered. He has been denounced as traitor to his country, but he remembers that Jesus was put to death because He was a traitor to His country, and finds his solace there. I suppose that one thing that makes Kagawa of such interest to us Christians is that he shows us what wonderful Christians men can be who come out of some other faith. It is Saint Paul over again. Kagawa sort of shames us. He has left every comfort,

gone to live in a miserable hut among the outcasts and the poor, journeyed up and down Japan holding meetings, written books that have sold by the hundreds of thousands, settled labor disputes and stood unflinchingly for pacifism in an antagonistic military civilization. It is interesting to note what, according to his own testimony, he found in Christianity. First, he found in Christ the true Father in Heaven; secondly, he found in Christ a life of positive goodness; thirdly, he found through Christ how to practice love. I wish every minister could read this sketch of Kagawa, for inspiration and courage.

Hu Shih, of China, is not so well known to America. Here, in Dr. Saunders' book, is an excellent opportunity to become acquainted with a remarkable man. His chief interest has not been in religion, as is the case of Gandhi and Kagawa, but in culture, politics, philosophy and civilization. He was educated as a boy in the Chinese classics and traditions at home, spent several years studying in the higher schools at Shanghai, came to America where he studied first at Cornell and then at Columbia. At Columbia he came under the influence of John Dewey, who, perhaps, has been the greatest determining influence in his thought and attitude toward life. But the great result of his stay in America was his conversion to Western civilization. Dr. Saunders thinks that he overemphasizes its perfection and has seen only its highest attainments. However this may be he became thoroughly convinced that the only hope for China was its adoption and he went home the ardent apostle of Western civilization for China. The religion for China is the "Religion of Democracy" has been his gospel. "That civilization," he says, "which makes the fullest use of human ingenuity and intelligence in search of truth in order to control nature and transform matter for the service of mankind, to liberate the human spirit from ignorance, superstition and slavery to the forces of nature, and to reform social and political institutions for the benefit of the greatest number—such a civilization is highly idealistic and spiritual." This is the gospel he is preaching to China. Dr. Saunders, who knows China well, has given a very graphic, and at the same time, critical picture of Hu Shih's career in China as the great apostle of Democracy.

—Frederick Lynch.

## Babylon or Jerusalem—Which?

By DR. WILBERT W. WHITE, President, The Biblical Seminary in New York

Babylon represents tyranny, lawlessness and death.

Jerusalem represents liberty, justice and life.

In the light of history, what is the answer to the question: Babylon or Jerusalem—Which? In the light of the existing situation what will be our answer to this question in action? Shall we treat symptoms or shall we eliminate causes? Shall we lazily lament and drift to destruction, or shall we faithfully use proved means to end?

### The Basic Question

Shall government of the people, for the people and by the people perish from the earth? Of course our answer is: God forbid. But what about means to end? What should be done to prevent it? What are we going to do about it?

Herbert Hoover spoke truly when he said that we are suffering from "subsidi-

ence of the foundations." Is not the rule of the people tending to misrule? What must we say even of our own country? Is Democracy at present at its best safe or unsafe? Do we not hear America seriously asking: Does no one care for my soul? Is not eternal vigilance the price of liberty? Are we doing our part? "The state is the individual writ large." What is being done for the individual to make the state safe? Are we using basic, tested means to end?

What can be done? What means to end are available? Here is the answer of a student of history: Elisha Mulford says that a people's morals as well as its politics will correspond to its theology and will be but the counterpart of that. By theology, Mr. Mulford means the religious life of the people.

What has the religious life of a people got to do with it? Let Professor Thomas

Huxley, the great scientist, answer. In 1870, speaking before the London School Board in advocacy of the use of the Bible for and by the children, Professor Huxley said: "By what other means can children be so humanized? I have been seriously perplexed to know by what means the religious feeling, which is the essential basis of conduct, is to be kept up without the use of the Bible."

This is a very important statement. Note:

1. Serious perplexity about the drift in the Anglo-Saxon world from the use of means to end. That was 63 years ago. Think of what has occurred since and what we are today (paganized) and where we are heading (towards chaos and ruin).

2. The essential basis of conduct is recog-  
(Continued on Page 31)



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## EDITORIAL

### "WHAT DOST THOU THINK?"

Long ago Thou camest to earth, O Christ. It seems very, very long ago. So many hundreds of years have rolled by since Thou wast visited by shepherds and kings, and so many dark hours since Thou wast nailed between two thieves on a skull-shaped hill.

What dost Thou think of the years that have passed? How dost Thou see now the travail of Thy soul? Art Thou satisfied?

These armed leviathans of the air and the deep sea, flaunting their power before the world, threatening destruction, breathing fire, what dost Thou think of them?

These bristling walls with which the nations shut themselves in, the while they speak fraternally to each other across the miles of space,—what dost Thou think of them?

These roaming men, young as Thou wast young in Nazareth, seeking they know not what, driven by hunger, lost in a world where they can find no room,—what dost Thou think of them?

These women and men who stand for a fleeting instant upon the railing of our bridges and then cast themselves down into the waters of death, these despairing, desolate souls who madly plunge out of life,—what dost Thou think of them?

These men of the soil, from whom the earth is wrested by force, upon whom we have put the curse of unrequited labor, to whom we give only out of our superfluity, after we have satisfied our own wants,—what dost Thou think of them?

These dark-skinned and darkly scorned people, upon whom we pour the vials of disdain, from whom we withhold the tools of their emancipation,—what dost Thou think of them?

These hardened scatterers of death who array their victims in rows and splatter them with bullets for a price or for a grudge,—what dost Thou think of them?

These flippant lawmakers who make the air bitter with their quarrelings and permit the poor to waste with hunger and the aged to wander in search of home and sustenance,—what dost Thou think of them?

These mighty men of wealth, who will not bear the bur-

dens of the weak, but add to them more grievous burdens,—what dost Thou think of them?

Of us, of us who are so slow to follow Thee, who are so fearful of the new roads to which Thou beckonest, who so often run away from Thy Cross,—what dost Thou think of us?

—F. D. W.

\* \* \*

### "GOOD TIDINGS"

"... Behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord." That is the most significant message the world ever received. It fell upon the ears of the old world as news, strange and mysterious. Its import is better understood today. Nineteen hundred years of Christian experience have unearthed the inexhaustible resources of that ancient declaration. Six hundred million disciples testify to its appeal to the human heart. Next to the youngest of the living religions of the world, Christianity is the largest and the only religion which has made the universal appeal. Its roots are everywhere in the earth. These are not only facts, but good facts, warm facts, encouraging facts. To be remembered is this: *these stupendous accomplishments of the Christian faith have been made by overpowering what were apparently insurmountable difficulties.*

We face serious difficulties today. Blessed the minister who lays hold of the high privilege of his prophetic calling. He is the one man in the world today who has a message of unshakable stability and transforming power. He, himself, must live joyously before his people this conviction. Half-hearted faith will not do the work. Nice, gentle, religious sayings will stir nothing to life. Platitudes are poverty-stricken. We have a message with the power of redemption; glad tidings for gloomy days; a Savior for a sinking world. Like the surgeon dressing the wound, we shall hurt—but we shall also heal. The broken down tissues of men's bodies, minds and hearts, we shall rebuild by the good tidings of the Savior who is Christ the Lord.

To as many as receive Him, gives He power to become the sons of God. That means *us*. That is *good news*. Jesus revalued human life. He looked upon life in terms of its possibilities. He showed us the way to the realiza-



tion of the highest and best within us. He is the Way. In Him, personality is fulfilled and completed. Live the Christ life, and the man we want to be and the man we ought to be will begin to take on definite shape. Personality was created to live victoriously.

For a sick social order, Jesus Christ is the salvation. Education will not save us. Laws will not save us. Social and economic planning, important as they are, will not save us. Human effort, alone, is helpless. Whatever the means or method used, Christian motive must be at the center. Of this, the prophet of the gospel of God is certain. This certainty is, indeed, good news. There is a way.

Our "humpty-dumpty" of economic security has taken a terrible fall, and by it thousands of people have been hurt. Thousands, honest and innocent, have lost their savings and are suffering severely. That is a very serious fact. Bewildering circumstances, like a wild whirlpool, have swallowed us up. But man was not made to be controlled and doomed by circumstances. He was created to *control* them. We have good news for the man on the quicksands. In Christ he may become conqueror. Through Christ, Who strengthens him, he can win out. The thorn may not be removed, but God will give him grace to endure and courage to carry on. *A man whose inner resources are linked to the high purposes and sure promises of God cannot be defeated.* Personality was created to win.

Thank God, we have a Christmas message, a message of good news to all people, a message that heals and builds!

—D. J. WETZEL.

Reading, Pa.

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### ORDER IT NOW!

Dressed in bright colors and somewhat more belated than usual, *The Almanac and Year Book* for the Reformed Church in the United States, for the year 1934, has just come from the press. It is significant that, since the forms closed a few weeks ago, no less than ten of the faithful ministers of our Church have passed away, in addition to the 27 whose biographies appear in this volume. All loyal households, all active workers in our Church, need this book. The edition is limited, so we advise you to be prompt and order *at once* all you are likely to need. A word to the wise is sufficient.

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### BEFORE IT IS TOO LATE

Recently we several times recalled the story we heard many years ago about a mother whose children left home one by one, as children will, and who for one reason or another allowed the ties between them and the old home to be broken. Visits became rarer and rarer, and after a while even letters to mother became very infrequent. The mother's heart was sad with a great loneliness such as only neglected mothers can feel. It was only when at length the sons and daughters were notified that their mother was on her death-bed that they gathered around her again, protesting their love. And she raised herself up to ask the poignant question which they could never again forget, "*If you loved me, why didn't you say so?*"

Surely no tragedy in life is greater than the common disposition to keep our flowers for the coffin-lids of our best friends. Why do we not tell them how much we care, before it is too late? Many hearts are hungering and thirsting today for some evidence of sympathy and affection. No, we need not always tell them with our lips. Actions continue to speak louder than words.

That was a good word recently spoken by the *Watchman-Examiner* about your pastor. Many hearts can be made gladder this Christmas if you will take seriously this friendly counsel: "A pastor who is human is always glad to hear words of appreciation from the people to whom he ministers. The best way to make a pastor happy, however, is to give him your fullest and heartiest co-operation in the work which he is attempting to do. Stand close by your pastor, sharing his burdens, uniting in his prayers, getting his point of view, cheering his heart. Let your pastor see that you are interested—deeply, passionately interested—in the work of the Church and you will not only make his heart happy and his work effective, but you will add years

to his life. The burden of responsibility is a heavy burden. It crushes many a pastor. Do you share your pastor's burden of responsibility? *Get close to him and show him that you are his friend.*"

How often we would act differently if we knew it was our last chance on earth to show our appreciation to one who has rendered a noble service or shown us great kindness. We cannot help thinking of a devoted servant of the Church who went some weeks ago to the meeting of a Classis of which he was once a member. He poured out his heart in anxiety over the sore difficulties of the cause to which he was giving his life. We are sure his brethren did not mean to be ungracious, or unkind; they simply gave an all too common imitation of indifference. And that tender-hearted friend came back from the meeting with the lonely consciousness that not one of his brethren had spoken a single word of encouragement or sympathy in his travail; *they just didn't seem to care.* And now, alas, they cannot speak to him on earth again. Can we not remember the cry of Jesus: "What, could ye not watch with Me one hour!" While there is yet time, before it is forever too late, let us speak the word, write the letter, render the service that will gladden the heart of a friend.

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### TRUTH

No matter how wide a man's knowledge or how sincere his desire for truth, both in his mental outlook and in his subconscious mind, there will be evidences of his need of liberation from prejudice and illusion. Though in theory he believes that Christianity is democratic in its genius, he will probably have a feeling of superiority over men who differ from him in race, education, color, or social position. Our inheritance is too vast in its content, too complex in its nature, and too compelling in its inertia, to make escape from its traditional ideas easy or sure. Sustained and constant effort to find the truth in thought and action is the only guarantee against the ignorance and superstition which have always narrowed the human outlook.

Fortunately we have the innate conviction that somewhere in the tangled skein of motives and passions which make up the vast complex of life the line of truth runs and can possibly be found.

It fortifies my soul to know

That, though I perish, truth is so.

Sooner or later it will come to its own; in fact, it is always coming to its own—slowly but inevitably. Though "forever on the scaffold," truth determines the direction of the future. The permanent values in any man, institution, or society, are measured by the proportion of truth embodied in his life or in the life of the institution. Our goal should always be the elimination from our minds of as much error as is possible. This can be achieved only by a constant search for truth. All that is needed to banish falsehood is to state the truth. Many good folk live in sorrow and discontent because they believe that truth is being vanquished. Temporarily this is always true, yet in the end it is always wrong. Let us go to Milton and imbibe his faith.

"And though all the winds of doctrine were let loose to play upon the earth, so truth be in the field, we do injuriously by licensing and prohibiting to misdoubt her strength. Let her and falsehood grapple; who ever knew truth to be put to the worse, in a free and open encounter? . . . For who knows not that truth is strong, next to the Almighty; she needs no policies nor stratagems, nor licensings to make her victorious; those are the shifts and the defenses that error uses against her power; give her but room, and do not bind her when she sleeps."

The great Puritan was right. Truth is bound to win because it derives from God and in essence is God. Truth is constant, favoring none save those who respond to its stern, yet caressing, appeal. The deepest need of the human race is a greater capacity for truth; the greatest duty, the will to achieve this capacity.

—J. A. MacC.

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### SOME FUNERALS NEEDED

"Spiritual progress in this congregation is very difficult, if not impossible," said a pastor, "because of the feud be-



tween two of our leading families." "What we need in our Church," said another pastor, "is some first-class funerals—no, not of folks, but of feuds and fights." Dr. T. C. Richards puts it this way: "The greatest barrier in many a Church is lack of the forgiving spirit. Perhaps influential families do not speak to each other. The smoldering fires of old feuds and quarrels choke all the spirit of harmony, co-operation and brotherly love. The Indians buried the hatchet; we Christians need to bury our prejudices, enmities and quarrels deep enough so that there will be no possibility of a resurrection."

This blessed Christmastide brings to us many lessons. It is a time of heart-warming experiences and multiplied conspiracies of love and kindness. It is the time of times when hearts that have grown grey once more become warm and childlike in sympathy and tenderness. It should be the season when we are moved not only to *give*, but to *for-give*, when even an old Scrooge can be transformed to join heartily in the prayer of Tiny Tim, "God bless us, every one!" If any Christian congregation is cursed today by spiteful divisions and unreconciled hearts, may there come a great outpouring of that spirit of love and mercy which moved our Heavenly Father to forgive guilty sinners and to send into this needy world His only begotten Son. Yes, we will have a *great revival of true religion* if we can bury the hates and envies and spites which are so contrary to the spirit of Christ, and which continues to halt and hinder the progress of His Kingdom. No power on earth could withstand the spiritual power of a Church cleansed of this miserable bitterness that so grieves the Holy Spirit.

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### A WORTH WHILE RELIGION

How can any one doubt from a study of the New Testament that the Christian Religion is profound? "Great is the mystery of our religion," says Weymouth's translation of I Tim. 3:16; while Moffatt puts it in the form of a question, "Who does not admit how profound is the divine truth of our religion?" Christianity goes to the very roots of both the universe and the human heart. The weakness of much of our so-called religion today is due to the failure to recognize the foregoing fact. Indeed, very many have thrown over the religious teaching of the Bible while at the same time professing to keep the morality of Christianity. It simply will not work.

In one of his books, Dr. Halford Luccock writes of the substitution of a "pretty" religion for the profound religion of the New Testament, and says of it: "It is concocted of superficial optimisms. It gives a world view done in pale-pink pastels. As an equipment with which to face the realities and tragedies of life, it has about the lasting value of a child's book of fairy tales. Such a pretty religion, blind to the harsh bewilderments and agonies of life, can do no more for us than we can do for ourselves. It is open to the comment made by A. G. Gardiner on an American political leader: 'He moralizes, but he does not spiritualize.'"

No mistake can be greater than this attempt to separate morals and religion. Professor Ernest F. Scott, in his book, *The Ethical Teaching of Jesus*, greatly emphasizes this important truth: "Whether we like it or not, the moral teaching of Jesus is rooted in His religion and cannot be detached from it. Even His demand for social justice and human brotherhood is based on a religious postulate and is left hanging in the air when this is withdrawn. There is no way of saving Jesus' ethics at the expense of His religion; but it can no way be sufficiently emphasized that He builds always on the central things in religion . . . from the faith in the sovereign God who is at the same time Father of mankind, the morality of Jesus cannot, at any point, be separated."

In the presence of a venerable minister of the Gospel, the comment was made the other day that the current depression and widespread suffering have not revealed such contrition or brought forth fruits meet for real repentance as in prior crises in human history. The veteran said promptly: "That could not be expected, when belief in a supernatural God has so largely departed from many of those who profess to be our religious leaders." There is

in our time too much which goes by the name of religion, but which has in it neither the worship of God nor the service of mankind.

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### "KNIGHTS WE SALUTE"

Under the above heading, the *Churchman* pays high tribute to an American organization that is often criticized and seldom appreciated for its real worth and the apparently fast growing necessity for its activities. Whatever mistakes it may have made in the past, and we presume it shares with all other human agencies the guilt of making occasional blunders, appear to have been errors of the head rather than of the heart, and in the last analysis its purpose is so high and its usefulness so great that the MESSENGER is glad to pass on this gracious tribute from its contemporary:

"One organization in America which keeps us cheerful about the future of our democracy is the American Civil Liberties Union. Its long record of service in behalf of maintaining the Constitution, which most Americans seem never to have read, has inspired us in moments when the K. K. K., Mr. Palmer's red raiders, the Silver Shirts and all other such grotesque groups and individuals have shaken in their beds with terror. Wherever free speech, free press or free assembly—these are really guaranteed by the Constitution!—have been challenged or ignored, Roger Baldwin and his fine and fearless fellow knights have ridden to the rescue. The motto on their shields seems to be Voltaire's famous dictum, "*I disagree with every word you say, but will defend with my life your right to say it.*" (Would that readers of liberal journals and all Church folk might mark, learn and inwardly digest!) On more than one occasion representatives of the union have needed both shields and courage; liberty-loving Americans so frequently love liberty to jail or murder those who practice or defend it! Outside this civil liberties group we know of no organization to which those who are made victims of our childish fear of opinion can turn for legal help. They should have the moral and financial support of every American who has not forgotten that he is an American; who still prefers the rights of free press, free speech and free assembly to the dictates of Stalin, Mussolini or Hitler."

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### INVITING WAR

It seems peculiarly inappropriate to have the annual report of the Secretary of the Navy issued around the Christmas season, especially when we are told, as Secretary Swanson tells us, that the American Navy is so "impaired" as to invite war, that the welfare and protection of our country is "dependent upon the relative strength of our fleet," and that the time has come when the United States "can no longer afford to lead in disarmament by example."

Without presuming for a moment to question the sincerity of the Secretary in making these statements, it is already obvious that the chief effect of his utterances to date has been to increase greatly the prospect of a competitive race in naval armaments between Japan and our country, at any rate if the Congress of the United States can be brought to accede to the Secretary's desires. It is difficult to believe that any considerable number of people can be persuaded to take the view that such a naval competition would be the best way to preserve peace in the world. We would do a thousand times more to cultivate friendship with Japan by rescinding the un-Christian and un-American discrimination in our immigration law, than by building hundreds of battleships. We can only hope that there is still enough of the Christian spirit and ideals in the hearts of our statesmen to induce them to put their trust in right rather than might.

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### MEMORY HYMNS FOR 1934

The monthly Memory Hymns, which have become an established institution in quite a number of our Reformed congregations and Church Schools, continued to awaken considerable interest during the past year, and we are happy to receive testimonies that this custom has proved helpful throughout our fellowship. Some have found the use of the Memory Hymn an occasion for a monthly musi-



cal service or for an exposition of the history of the hymn and its author. We have much reason to believe that these treasures of Christian hymnology are being committed to memory by individuals, Sunday School classes, and other groups, and sometimes they have brought solace to the hearts of shut-ins, the sick, the aged, and those in trouble. A number of Church bulletins and parish papers publish the hymns and urge their use upon the people. That indispensable publication, the *Almanac and Year Book*, gives a list of colors and suggested hymns for the Church year, the first of these being the Memory Hymn of each month. For your convenience we are giving here the list of Memory Hymns suggested for the year 1934, together with the numbers of the hymns in *The Hymnal of the Reformed Church*:

- January—"Dear Father, to Thy Mercy Seat" (312).  
 February—"Hail to the Lord's Anointed" (513).  
 March—"Art Thou Weary, Art Thou Languid" (249).  
 April—"Jesus, And Shall It Ever Be" (378).  
 May—"Jesus, My Saviour, Look On Me" (408).  
 June—"Shepherd of Tender Youth" (628).  
 July—"Father of All, From Land and Sea" (422).  
 August—"Heav'nly Father, I Would Pray" (325).  
 September—"When Thy Heart with Joy O'erflowing" (470).  
 October—"Lord, I Hear of Show'rs of Blessing" (634).  
 November—"Blessed Saviour, Thee I Love" (285).  
 December—"Holy Night, Peaceful Night" (132).

### The Parables of Peto the Penman

#### THE PARABLE OF A BASKET OF FLOWERS

There are some places where flowers could very well be dispensed with. For instance, at funerals. The "designs" that smother the casket of the dead might well be bestowed

during the lifetime of the departed one. Or at banquets, where the diners are taxed an additional dollar for flowers, smilax, and music by an ensemble.

On the other hand, flowers look well on the dining table, on mantels and tables about the house, and on the altar of God's House. That any Church in our broad land should be without flowers on any Sunday of the year is a reflection upon the members of that congregation. Either they like a bald and undecorated altar or are satisfied with the crucifix and candles or like Churchly fixtures; or, what is more likely, they never think of the altar and flowers at the same time. "How about the winter time?", some one parries. Here's the answer: oak leaves until Advent, a half dozen different species of pine, wild clematis, *rhus tox*, if you are not subject to poison ivy, the red sumac, and a number of shrubs and everlastings will serve to keep the altar beautiful.

There are committees that have charge of the altar cloths, making the changes throughout the year, but seldom do such committees interpret their duty to include flowers in the vases or urns. Even in Churches that have no altar, and think of a crucifix in the terms of popery, flowers would add great beauty to an otherwise drab pulpit recess. Whether you call it the sanctuary or the pulpit and the chancel, whether your apse is High Church or Low Church, you won't go wrong if you decorate the place with God's handiwork, flowers. A lady we know, who is a member of a Lutheran Church, has, on her own initiative, determined that she will have flowers in her Church on every Sunday when that Church is open for worship. And she does it. How—would be an interesting story to relate.

Moral: when you pick or pluck a gladiola, a dahlia, a snapdragon, or any other of the score of Latin-named flowers of your yard or garden, pick TWO; one for your own house and the other for God's Sanctuary. *Item*: a certain bank held a re-opening. There were upward of a score of fine designs sent in by sister banks: a gorgeous array of glorious flowers. Next morning every Church within a radius of five miles received a basket or a design, much to the delight of the members of these Churches.

## The Thoughts of Justus Timberline

### Some Have a Word from God; Some Haven't

When I settled into my old seat in our Church last Sunday morning it was with a great sense of relief and expectancy.

The Sunday before I had been away on one of my occasional business trips, and had gone to Church twice in a strange town.

Maybe I made unfortunate selections, but both times I wondered why anybody who knew these preachers would go to their Churches, with any other in reach.

One preacher talked about this, and the other about that. Everything they said was true; and some of it could have been made important, though that chance was well missed by both men.

But it all had about as much relation to my needs—and I'm pretty average needy—as if it had been a couple of discourses on the relative merits of Iowa and Illinois Universities.

The world is all at sea. Its most powerful leaders admit that they are experimenting. Nobody knows how soon the wit of man will fail us altogether.

If ever there was need in the pulpit for men of eager sensitiveness to human need and divine supply, this is the time. "Who shall show us any good?"

And so, when I got back, I felt better. Our preacher's soul is stirred within him over the great and in some ways dreadful days in which we live, and usually he has a word from God for his people.

He had it last Sunday. For me it was both arousing and very heartening.

#### The Least Duty of Any Citizen

Our Men's Forum has had a "Re-thinking Citizenship" series. No need to say



anything about the incidents of the meetings, though they were not exactly dull.

But we came out with a list of "Minimums for a Christian Citizen."

The summing-up committee's report, as finally adopted, read something like this:

"A Christian citizen should have these marks at least; he can have more, but with less he hasn't even started.

"His name must be on whatever public record is necessary to make him a qualified voter.

"He ought to vote, one way or the other, at every election.

"If he suspects the election officials, it is his duty to help watch them.

"He ought not to let himself be maneuvered into a position in which he is forced to vote for grafters or fools.

"He ought to know something about public money—how it is raised, who handles it, and where it goes.

"He ought to know when his taxes or his living expenses are being manipulated for political purposes, and by whom.

"He ought to keep tab on the candidates he votes for, so that he can act intelligently when they come up for re-election.

"He should learn something about the difficulty of convicting a grafter. (He could learn, I told the Forum, by talking with a friend who has been on a grand jury.)

"He ought to post himself on the way justice is manhandled in the courts, both inside the law and illegally.

"He ought to study out the reason why some corporations are so keen about some candidates, especially if campaign contributions are involved.

"In short, the Christian citizen must add to his good intentions a considerable knowledge of the seamy side of public affairs, commonly called politics, especially as it becomes allied with business.

"So long as he avoids all this, he can pray himself into fits without producing a ripple on the surface of the common weal."

That's a good report, even if I did have a hand in two of its ten recommendations. I won't even dispute the last paragraph, much as I believe in the power of prayer.

#### The Worst Sort of False Witness

The other day a brother came to me with a pretty serious story. It was to the effect that one class in our Church School has been up to something—a late party, and a boy with a flask, which the owner showed to some other boys, and, I suppose, was accused of sharing with those who would accept it.

Now, Benjamin Gladwin, the teacher of that class, and I are long-time friends. He's a good Christian, but he can be something of an Old Testament prophet in the presence of sin, and to him a hip flask is plenty sin.



So I said to the man who brought the story, "Let me have the evidence and I'll take it to Ben. You need have no fear but he'll get to the bottom of what happened."

"I can't do that," my informant said; "the person who told me asked me not to give his name."

That's one sort of cowardice I've never got used to, as often as I've met it.

So I said, "But you've named the class to me, and probably to others. Tell me, how many people have you gone to with this tale?"

He tried to get angry, but I hung on until he said he had told it to several of his friends. Counting me as one of his friends, you see.

Well, then I let him have it. "You've told a scandalous story involving twenty young people of our Church. You didn't ask me not to repeat it, nor is it likely you cautioned anybody else you told it to. So you've started a quick-traveling piece of gossip, which will be all over the town by Sunday, and at least fifteen of those young people are not guilty, even if the story is true. But you refuse so much as to give the innocent a chance, or the guilty either, for that matter."

"Do you doubt my honesty?" he asked, with pretty warm emphasis; and I politely but plainly told him I didn't doubt it at all, because it wasn't there.

He's still mad at me, and I'm still of the opinion that it is morally as bad to bear unprovable witness against defenseless folk as it is to bear false witness against them straight out.

#### Too Many Speakeasies

Our town has too many speakeasies. I don't mean alcoholic hideaways. I mean places where people gather to listen to speakers, thinking they will get culture, or knowledge, or useful information; speakeasies, in short, because it's so easy to find both speaker and listeners.

If you are fairly fluent, and have what the youngsters call "a line," you can reckon on getting invitations from almost any sort of group, from the Architects' Association to the Young Zealots of the Second Lutheran Church.

But don't let these invitations go to your head. You will be one of a procession. The club which today tells you how it "enjoyed your talk" heard last week a lady whose thin little verses appear in the Poets' Corner of the county paper. And next week's speaker is to be a man who has put together the seals of all the states by sticking colored glass into forty-eight cement-filled pie pans. It took him the spare time of three years.

I remember a story they used to tell about William J. Bryan, when he was mak-

ing Chautauqua dates. At one place, they say, he was waiting until a troupe of Swiss bell ringers had finished its "turn," when an employee of the opera house came up to him and asked, "And what's your specialty, mister? Do you sing, or dance?"

I admit that it's not unpleasant to sit in one of these Church or service club or society speakeasies and listen to the succession of "we have with us today" folks as they come and go.

But the other day I spent ten minutes trying to recall the people who had spoken before our men's class at the Church during the last six months or so. How many do you think I could remember? Just four; and when I tackled Professor Wilson of the high school, he was able to name only three. So the fault is probably not with my memory. And the worst thing about it is that I've forgotten what these speakers talked about, even more completely than I've forgotten their names. Sometimes I get a kick out of what's said in one of these verbal speakeasies, and that may be a harmless sort of dissipation. But I'm pretty sure it is really dissipation, not education; for to dissipate means to scatter, to throw away, to cast like rubbish to the void. Which is what both speakers and hearers seem to be doing.

So I insist that our town has too many speakeasies.

## Messages of the Glad Christmastide

### CHRIST BORN WITHIN

Victor J. Tingler

"Though Christ a thousand times in Bethlehem be born,  
If He's not born in thee, thy soul is still forlorn."

This blessed Christmas season, above any other season, pleads for Christ-born men. Nothing else will avail. If our present civilization is to endure, Christ must be born in us. The divine life, like the natural life, begins with birth. We are born into His life; He is born into our lives. Not until He has been born in us does He become to us a living, saving Christ; not until we are informed with His spirit do we become transformed into His likeness. He must grow in the womb of our minds, grow in the heart of our faith, grow in the very center of our being as the seminal principle of our lives. If we would cease to be babes in Christ, the Christ within us must cease to be a babe. Let Christ be born within, and the mastery of inborn sin is broken. As His power increases, the power of sin will decrease; as the image of the heavenly comes out, the image of the earthly will fade out. Tender will grow the conscience, softened by His grace; pliant will grow the will, subdued by His all-conquering love; full of sweet and tender affections will grow the heart, into which He increasingly breathes His loving spirit. Those in whom He is alive are living Christians, those in whom He grows are growing Christians. As Christ expands within, Christian life expands without. As the power of Christ increases, Christian activity increases. As the place which Christ fills in the inner life enlarges, the place which He fills in the outer life enlarges. When the inborn Christ comes to His full strength and stature, the whole life becomes fashioned into the perfect type of a Christ-imaged character. The season's glorious message shines out in the

all-overpowering song of victory, which assures us that if Christ is born in our hearts, He will be reproduced in our lives. The Christ within can not be hid. The secret of His presence will leak out. Of His invisible presence some visible out-showing will be given. In the disciple the Master will be seen, for when Christ has been formed within, He will inevitably be formed without. When this has come to pass in the life and experience of the Church, a congregation or individual, the Christmas message has been fully realized and as in the days of long ago, so now we shall hear again the jubilant strain: "Glory to God in the highest, and on earth peace among men in whom He is well-pleased."

Meadville, Pa.

### NO ROOM!

Paul D. Yoder, D. D.

Jesus came into the world unheralded and unwelcomed, even though the world was desperately in need of what He could give it. It provided no suitable place for His birth. Let us, however, not be too critical of those times; He has not even yet found the room in the world to which He is entitled. To be sure, the polite world in which we live can not wholly ignore Him. It does not persecute and abuse Jesus Christ. No, it treats Him and His claims with courtesy and some consideration. It listens patiently to what He has to say—and then tells Him that there is no room.

He came into the world to have a part in the solution of all our problems; to enter into all our various relations one with another; to be the guiding spirit in the performance of our daily tasks. But we are crowding Him out of our homes; we are too busy talking politics and business to give Him any attention in our conversation; we can't find any time to spare to read about Him in the Bible; we are too occupied to offer Him a word

of daily thanks for what He has done for us; we manage to find time for diversion in our leisure hours, but He never enters into our thoughts. He has just been crowded out almost everywhere. It is not so much the lack of money or the lack of work that is responsible for this depression; it is the absence of Jesus Christ in the hearts of men. Our lives are filled with too many other things, most of them mere trivialities, to make any room for Christ.

God sent His Son into the world because it was a sinful world, and Jesus was to be the antidote to sin. But how many of us consider Him when we are selfishly inclined? When there are misunderstandings or troubles of whatever kind, to what extent does His kind heart and loving spirit have any influence among us? Has He found room in our hearts when we are called upon to be endlessly forgiving? Does our love suffer long and remain kind, thinking no evil? Has Jesus been given a place in our lives, so that we shall never draw the sword of unloving enmity?

It is for these things that He sought room in the world. How long will it be until we shall heed His presence among us; blessing our homes, sanctifying all our relations with our fellowmen, bringing peace and harmony among all races and nations in the world? May that Christmastide speedily come when in the celebration of it we shall give Jesus first and full place in our hearts and lives!

Codorus, Pa.

### SON AND SUN

Scott R. Wagner, D.D.

In one sense Christmas is older than Christ. Pagan history records a festival observed in many ways, always joyfully, on or about the date we celebrate Christmas. This nature festival was born out of the experience that the sun again was



to increase the length of the day, and so of light and material life.

Beginning in June the days became shorter and as the months passed it might seem that day and light were to disappear, and the world pass into one long, endless night. However by December twenty-fifth there was satisfying evidence that the shadows were growing shorter and the rays of light longer. Spring, summer and the revival of nature were to come again. All life was to be saved from starvation and death. So feasting and joy filled the lives and hearts of mankind. When Jesus was born, no effort was made to record the date of His birth. In after years the records were searched and the particular year determined; also, the approximate month. The exact day of the month was never proven, but the early Church chose the same day that mankind celebrated its nature festival.

In the world of human nature, prior to the birth of Jesus, there were lengthening shadows of moral and spiritual darkness. The love of God, ever brooding over the souls of men, was revealed in the gift of the Son of Heaven, that the rays of Eternal Light might dispel the encroaching shadows. And so Jesus was born. But it was only after He had lived His life that man began to understand the significance of His mission. Wisely, therefore, did the early Church select the twenty-fifth of December as the day to celebrate the birth of the Son of God. Eternally both the Son and the sun give light and life.

#### "SET FOR THE FALLING AND THE RISING"

Edward W. Ullrich

"How silently, how silently,  
The wondrous gift is given!  
So God imparts to human hearts  
The blessings of His heaven.  
No ear may hear his coming  
But in this world of sin,  
Where meek souls will receive Him still,  
The dear Christ enters in."

How strange sounds the ancient sage's prophecy: "Behold, this Child is set for the falling and the rising of many . . ." What? A Child shall be the center of the world's balance! What? A Child shall hold the destiny of men! No indeed. This is a man's world. Men are masters. They rule; and if they ruin, it is their privilege. Men control; and if they crush, it cannot be helped. Men fight; and if they perish, it is unfortunate. Is that the way of life?

No, man, you are mistaken. This is not your world. Its destiny lies in the Child who was "destined to cause the fall and rise of many." You cannot remove His righteousness. You cannot kill His love. You cannot destroy His power to save. Your hammers will break, but God's anvil will stand. The Christ-Child is the measuring-rod of all you do. You must measure your life against His life. Behold, your children will determine the destiny of everything you bequeath to them. If you lead them away from the Christ-Child, you destroy the fruits of your labors. If you lead them to the Christ-child and help them to learn of Him, you will establish the works of your hands in the foundations of the Kingdom of God. What is your choice to be?

"O holy Child of Bethlehem,  
Descend to us, we pray;  
Cast out our sin and enter in;  
Be born in us today."

Royersford, Pa.

#### THE ROAD TO CHRISTMAS

Samuel E. Lobach

One can never think of Christmas without recalling the journey of Joseph with his espoused wife, Mary, from their quiet little Nazareth to the overcrowded town of Bethlehem. In the words of Henry Van Dyke, "There were three ways from Galilee to the highlands of Judea. One went by the west along the sea-coast and

the plain of Sharon. The straightest and shortest road crossed the plain of Esdraelon into the mountains of Samaria, and so by Shechem and Bethel to Jerusalem. The third route descended into the Jordan Valley, followed the east bank of the river, and went up from Jericho into the hills. Perhaps it was a bit roundabout, but it was fairly level and for a good part of the way it was the warmest of the three routes. This was their choice."

That memorable road will be traveled by the hearts and minds of the multitude with this recurring Christmas-tide. It is the road to Christmas. It is the road that all can travel if they will. Too often we lose it in the complex interests and gigantic struggle of the daily routine. How may we find it again? Turning to the New Testament, we learn that many kinds of people have found it. Shepherds heard the angels sing, saw a bright light and the gleam on the air. They were plain men, poor men who had to do hard work; but they saw the light and heard the angels. No one has work so humble that

#### FOR ONE BRIEF STARRY NIGHT

For one brief starry night let us forget

The clamor of the world, our loss,  
our fear,

And let us light the candles in our souls

This one night of the year.

Let us be shrived of self, and let us pray

Only white prayers—white selfless prayers tonight,

Lifting clean hands up to one glorious star,

Burning with holy light.

Unfailing it has shone through all the years,

While we, God knows, have wandered strangely far;

Now for this one brief night let us forget

All but His steadfast Star;

All but the supreme high sacrifice  
Of God, the Giver, sending One to lift

The burdens from our hearts, and let us reach

Glad hands to take His gift.

—Grace Noll Crowell, in Christian Herald

he may not find the light that leads over the Christmas road, if he will but look up. Wise men, seers and sages, saw a Star and followed its sweep through the clear eastern skies. They were capable men, men of learning and scientific skill, who followed the light that led them over the Christmas road.

The road to Christmas leads by the Church, through the field, by the temporary shelter of the traveler, by the stable, by the homes of rich and poor. It may always be found leading from the center of any good calling by him who has the believing mind and the kindly heart. Let us travel the Christmas road!

Waynesboro, Pa.

#### IF IT HAD BEEN YOUR SON

W. E. Reifsnnyder

A father arranged a birthday celebration for his only son. After much preparation, the time for the party arrived. A few of the invited guests attended. There had been many regrets accompanied by best wishes, in the morning mail. Some of the guests brought small envelopes, with smaller contributions in them; tokens of respect for the birthday boy.

After the party is over, a party including addresses of praise and songs in honor

of the son, the father decided upon a walk, alone. It will lighten his saddened heart. He will call on some of the invited guests, who were unable to attend. He may discover why his son is not as popular as he would have him be.

To his surprise, he sees that there is much of celebration in his neighborhood. There are many parties in progress, even among those who courteously asked to be excused. With boldness he approached one of these homes and is admitted by a servant. Here is evidence that much time, energy and money has been spent. Gifts are artistically wrapped and arranged with great care, under a tree, which is beautifully decorated with many colored lights. Suggestions came to mind, as this father waited in the reception room. "Perhaps the printer made a mistake in printing the invitations? This may be a surprise party for his son, and the host is waiting for his arrival, so that the party may begin."

With a noise as the rushing of a mighty wind, the family comes into the living room, but the visitor is not noticed. Perhaps the servant did not announce his call. The father could easily see all that happened from the reception room. The gifts so neatly tied are hurriedly grabbed, with only a glance at a very attractive card, "to see who it is for." These gifts were not for his son. His name wasn't even mentioned. The family examined the quality and quantity of their own gifts and then eagerly, with a bit of jealousy manifest, examined the gifts of others. The printer made no mistake. A little tot, who wandered away from the family, quietly informed the stranger, that Santa Claus brought these gifts and he was not very dependable either, for she did not get the dolly he said he would bring her. He had made other mistakes too, mistakes in size and color, and he did not answer letters that little girls sent him.

With a sad heart, the father leaves the home, recalling that he had read about three Wise Men, who brought gold, frankincense and myrrh to a little Child, who was born in Bethlehem. These did not exchange their gifts; they gave them to an infant. He remembers, too, that shepherds went to their humble homes, not lamenting that they could not purchase a toy for a little child, but overjoyed because they had seen the Star, and could tell about a new-born Christ.

According to a formula of buying and exchanging gifts, we have our party of celebration in honor of the Christ. Modern wise men are exchanging gifts, but not of gold, frankincense and myrrh. Too poor this year to buy much for the children for Christmas, but "we'll manage to have a bit of a feast and some of the new Christmas cheer."

Have we ever wondered how all this looks to God? Is He satisfied with the birthday party we arrange for His Son? Should He be satisfied?

What would you do if you were God? Would you be offended because of the emptiness, indifference or utter disregard for your only son, in a birthday celebration that is so much mockery?

Nothing saddens a parent more than to have a child snubbed. God cannot be happy so long as we have a Santa Claus only and no Christ in our Christmas festival. We have lost the significance of the Christ-mass.

McKeesport, Pa.

#### TWO CHRISTMAS STARS

Richard K. Morton

I have always loved the Christmas season. Even though, as a boy, I always had to speak a piece or take part in the Church's Christmas pageant, and, as a man, have been very busy during Christmas-time! How I would wait for it to come, counting the days and the hours! What a thrill it is to children and to their adults!





## SHINE ON, OH STAR!

Oh Bethlehem Star, one far-off stilly  
night,  
Thou didst announce to man with radiant  
light  
A reign of Love, the birthplace of our  
King—  
And to His feet the wise didst safely  
bring.

Thou Star of Hope, shine through the  
world's despair,  
Reach into darkened corners every-  
where;  
Once more let man look up, and seeing  
thee  
Take heart anew, and find serenity!

Thou Star of Love, let thy sweet heal-  
ing flood  
Sink deep into man's heart; let Brother-  
hood

Be born this night; let faces shine  
With beauty born of friendliness  
divine!

Thou Star of Peace, help man dispell  
his fear,  
And through the night's soft hush of  
darkness hear  
Once more that "Peace on earth, good  
will to men".  
Help him to vow, "War must not come  
again!"

Shine on, oh Star, send beck'ning rays  
Across the path of man down Life's  
vast ways,  
As once Thou to His feet the wise didst  
bring  
Guide NOW man's footsteps to th'  
Eternal King!  
—Grace Harner Poffenberger.

As we grow older, however, and have all sorts of experience in the world, we see that there are, unfortunately, two Christmas stars—or, perhaps, two ways of looking at the same star.

Some folks who lived near me showed me this truth. The father and mother in one family had no use for Christmas, only seldom took their children to Sunday School, and talked much about "modern freedom," the ignorant, frowsy people in the Churches and so on. They did not bother to have their children mixed up in obsolete, foolish Church life. They followed a star at Christmas time that took them afar off into countries they valued more. This was their training, year after year, until the boy and girl grew up, were educated, and set up homes of their own at some distance from that of their parents.

Years passed. Then came a time when the parents set out at Christmas time, hungering for a sight of their children and a chance to renew family associations. They came to the home of their son—and found that he had just been arrested for endangering the lives and safety of the public with his automobile, and had run down and severely injured an old man, in addition to injuring himself and imperilling the slender finances of his little family. The parents were at first inclined to self-pity and to condemnation of the son, but after the mother, in helping her daughter-in-law, had found some old Christmas tinsel and ornaments long forgotten, in a bureau drawer, a new light came to her. She, too, had forgotten a star. She and her husband had failed their children. They had been led away

from the Child of Bethlehem to the friends of destruction and evil.

They found at the home of their daughter, that she, too, had wasted her opportunities and life, was known as one who fluttered around, unreliable, jaunty, out late to questionable parties, and the like.

So a Christmas star brought a severe blow to these parents, and brought them low in a little Church on their way back home. Perhaps there may yet be real Christmas joy and love in this family circle. One fervently hopes that they may hear the angels sing and see the glory of the Lord round about them.

Two other parents also saw a star long ago, when their dear children were born, and with tears of love and gratitude in their eyes that vowed to each other that their home would have its manger and welcome the Child, and that they would teach their growing loved ones all about Him and how to follow Him. It was hard; money was scarce, and both were busy, and society demanded many things from them, in terms of money, time, and effort. But they kept on training, and working, and praying. They lived the Christmas truth. They came to Church; they loved it; they worked for it. And all the while their children were growing and learning about life, and watching their parents and noting what they valued.

This boy and girl also grew up, were educated, and came to setting up their own homes. And before long their parents paid them a visit. In the daughter's home the place was a regular bedlam and bustle, a mass of lights and papers and bundles and baskets. She was helping choir girls get ready for carolling, super-

vising endless tying-up of bundles going on errands of love and mercy, and helping neighbors with their Christmas secrets and packages—and also trying to keep Junior from peeking in that closet or getting under the bed. She was terribly busy, awfully tired—but almost deliriously happy! And of course her husband was having the time of his life—being, of course, no help at all, even failing to tie knots right, and eternally getting in the way or asking stupid questions. But what happiness! Surely, they were going to have their own tree and gifts—but how much else they were getting. And love and joy and the presence of the Master lived in this house.

And so with the son who long ago learned to follow the Christmas star. He came to understand what his parents had been striving for; he began to see the truth they cherished. He loved them for their devotion and their understanding. He more deeply loved the Christmas message, for it was a living presence in his home. He thanked God that his young, unsteady feet had been guided aright by loving parents who in spirit had hastened to the Master to find their Savior.

These are the two ways of following the Christmas star. How much joy it will give us all at this blessed Christmas-time to know that there are mothers and parents throughout our Churches and our land who are now thankful for their labor of love in training their children to see and follow the Star of Bethlehem. How many will find their life's joy in visiting the homes of their children and find there peace, joy, love, and the presence of the beloved Master!

To me, the great gift of Christmas time is to see what the birth of Jesus means to starved, questing, lonely lives when He comes into them—to see tired, wan faces light up; to see cold, unclad bodies warmed and fed through Christian love; to see the Christ-Child radiating His Spirit through those who know what He means to them and can mean to all the world. This for me makes the angels sing above me and the glory of the Lord shine round about me and bring me the good tidings of eternal joy, in the Master's name.

## THE COST OF CHRISTMAS

Burt A. Behrens

The Bible records for us the growing conception of God which developed among the people of Israel over a long period of time. From a very crude, anthropomorphic idea of the Supreme Being, we progress through a gradually unfolding insight to the God of Jesus, a God of love, our Father in Heaven.

Let us picture God in the act of creation, making man in His own image. As His children, we were given dominion over land and sea, and all good things were committed unto us. Imagine the fond hopes that filled His heart as He established us here to be little lower than the angels. Just as at the birth of a babe we have a share in the creativity of God, so do we share the emotions He must have experienced then, anticipating good from the works of His hand.

But as children oftentimes bring sorrow and disappointment to their parents and friends by their heedless, headstrong conduct, in spite of all that is done for them, so we repaid God's goodness with our sin, selfishness, and strife. In spite of the wonderful display of God's love to us we were ungrateful, unfaithful stewards, and are no more worthy to be called His sons. But in spite of this He freely called to repentance those who had wandered from His pathways. Through the voices of the prophets He challenged us to return unto Him, to forsake our evil ways and to seek after justice, righteousness and truth.

How sorely have we tried God's patience! How often must He have been



tempted to destroy utterly the earth and have done with disobedient man! How measureless His love, His patient understanding, His abundant mercy, even to tolerate our existence!

But God did even more. When nothing else would do, He gave His only begotten Son. As Jesus, when all teaching and preaching failed, gave Himself on the Cross for us, so God, when all else failed, when all He could do through and for man was disregarded, sent His Son into the world.

Picture God's feelings that first Christmas. Even He could do no more: if Jesus failed to win us we were indeed lost beyond the power of redemption. He was entrusting His Son to the mercies of men who had shown themselves to be anything but worthy of such favor or capable of responding to it. Can we not see God following the life of Jesus on earth with anxious eye, rejoicing at any success, alarmed by the rising tide of opposition, and finally stricken when the Cross was raised on Calvary? He had risked all, given all, only to have His Son despised and rejected of men.

This have we done to God. What was it that kept His heart from breaking and

enabled Him to continue to regard us as His children? Only love, infinite and divine, love triumphant over all, love that can redeem even such as we were from sin and death. At this Christmas tide let us from our hearts give thanks for such a love as this, and humbly pray that it may fill our unworthy hearts, that we may grow more like Him who came to seek and to save them that were lost.

Rohrerstown, Penna.

#### A CHRISTMAS MESSAGE

William H. Bollman

"They departed into their own country another way."—Matt. 2:12.

Of all the stories that are clustered around the nativity of Jesus, there is perhaps none that has so stirred the imagination of Christian people through the centuries, and aroused so much speculation and conjecture as the Story of the Wise Men, and their coming to worship the New Born King. In Matthew, the 2nd Chapter, the story is simply, chastely and beautifully told. But the imagination leaps beyond the printed page and wonders so much about them. Who were

they, these three wise men from the East? How many of them were there? From what country did they come? How many miles did they travel trailing the shimmer of a star? By what mystic intuition came they to associate the star with the birth of a King in a far off land? And after they had come and worshipped, where did they go,—what became of them afterward?

Legend and tradition have tried to answer these questions, but here in these pages we are intrigued as much by what is left unsaid as by what is said. We simply see them here looming up suddenly out of the Orient, these mysterious followers of a star and of a hope, they play their part in the Nativity scene, they find and worship the King, and then just as mysteriously as they came, they disappear again into the mystic shadows of the East and are never heard from again.

They departed into their own country another way—with this sentence the Scripture ushers them out of the records, and that is the sentence we want to take for our text this morning. **They departed to their own country another way.**

The literal meaning is obvious. In order to avoid going back to Jerusalem, where



THE HOLY FAMILY ON THE WAY TO EGYPT



they knew a jealous Herod would inquire as to the whereabouts of the New Born King, they took a different road back home.

But there is another thought suggested by these words of our text,—a hidden and figurative meaning, and I like to think that this hidden and figurative meaning is as true and as important as the obvious and literal meaning. They departed to their own country **another way**. I like to think that those last two words, **another way**, may be interpreted to mean also the **manner of their going**, that they departed to their own country after another fashion, in a different mood, in a new spirit, changed men because of what they had seen and experienced. It would be difficult to believe otherwise than that venture of faith, made by the Magi, and their finding and worshipping of the New Born King, did deeply and permanently affect their lives, so that henceforth life for them would have a new and deeper meaning, and that because of it—they would not only depart for their own country, but also walk all their future paths in a different way.

One really ought not to let the Christmastide go by without reading again Charles Dickens' fascinating little story, "A Christmas Carol." Let your literary highbrow from the heights of his sophistication smile down condescendingly on Dickens,—I don't know but what Dickens with his charming ability to make fiction seem like reality is serving us just as effectively today as the Intelligentsia who are forever creating an atmosphere of disillusionment by their attempts to make reality seem like fiction. At any rate, for most of us, "A Christmas Carol," by Dickens, has a perennial charm and freshness—and our hearts are gripped every time we read how greedy, grasping, cynical old Scrooge that Christmas night took as it were a journey into a far land, and saw so much and felt so much that his life was changed from that time forth. Here was another of whom we can truly say, that after his Christmas vision, he "went back into his own country another way." We know the story is fiction, and yet we know it is true, or at least that it can be and ought to be true. And I wonder if one reason why the story takes such a hold on those who read it—especially at Christmas time—is perhaps because way down deep we feel that that is what Christmas visions and Christmas experiences ought to do each year in some way or other for all of us. A real Christmas ought to change things somewhat,—it ought to send people back to their own country another way.

For in a certain sense Christmas is a journey into a different land. If some visitor from a distant country, one who had never heard of our religion and our Christmas had spent a week-end in Lancaster two months ago, and then had returned to spend this last week-end here, he would have felt indeed that he was in a different city. And it isn't only the outward appearance of the city,—it isn't only the trees and the stars and the lights along the streets, and the crowds in the gaily decorated stores that make the difference.

There is something in the spirit of the people and in the way that they treat each other that is different. There is a different warmth of friendliness and understanding among men,—a good will that isn't always there,—and a sympathy for the unfortunate, and baskets and gifts are being carried to the poor, and everybody is wishing everybody else a merry, merry day and finding such wonderful joy in making others happy. And if you look intently you can see how different things are. You can see a significance you never saw before in some seemingly unimportant things, and a glamor and meaning in some rather common and humble things—like stars and shepherds and stables and mangers filled with hay. And if you listen intently you can almost hear in quiet mo-

ments the soft rustle of angel wings, and a far off chanting as if by some celestial choir, "For unto us a child is born and unto us a Son is given. And His name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace." And somehow you feel that God is near, and that heaven has come very close to earth.

All too soon we must leave it, this different land of Christmas time. For time goes on, and the great birthday and what we call the Holiday week rushes by, and we must needs go back to our own country, to the regular duties of daily life. To work—how prosaic that sounds,—to the office and the school room, to the store and the factory, to the regular routine of household tasks. The lights and the trees and the candles and the carols, the angels, the shepherds, the Magi and the star and the manger crib—we leave them behind us and make ready now to go back to our own country.

**How?** Will it be in a different way? That is the question that all of us ought to be seriously asking ourselves right now. **Has it made a difference?** That you have once again beheld the vision splendid! That once again we have been reminded of how the eternal Word became flesh and

#### GOD'S WONDROUS GIFT

Long years ago, one starlit night,  
In far-off Beth'lem town,  
God made a wondrous Gift to man,  
His Son to earth sent down;  
He came not as a mighty prince,  
In splendor, pomp and pow'r,  
But as a tender new-born Babe,  
In that glad Christmas hour.

In after years, that little Babe,  
Then grown to man's estate,  
One tragic day, on Calv'ry hill,  
Victim of cruel hate,  
In martyrdom there suffered death,  
Upon the fateful tree,  
His life a willing sacrifice,  
From sin to set man free.

Oh, Jesus! Babe of Bethlehem,  
Oh, Christ of Calvary!  
Oh, Son of Man and Son of God,  
May we Thy purpose see;  
That as we of Thy bounty take,  
We learn in Thee to live,  
To share with those less fortunate,  
Of self and substance give.

—Walter Esmer.

dwelt among us and we beheld His glory, glory as of the only begotten of the Father, full of grace and truth? Almighty God, in redemptive love thrusting Himself into the life of humanity by way of that little Babe in Bethlehem's manger, this is the great miracle of the ages,—but wrought in vain for us if it does not at least once each year work some little miracle of transformation here in our hearts—and send us as we go from Christmastide back to our own country **another way**,—changed a bit because of what we have seen and heard and felt—with something of the love of God, and the glory of the Christlike life more deeply and permanently planted in our lives.

For after all, that is the ultimate mission, the deeper purpose of the festival of Christmas. It is a part, and a significant part, of a religion whose divine purpose it is to change things. And it is really marvelous, when you stop to ponder over

it, what tremendous changes Christmas has already wrought, how that humble birth of a little Babe in a manger has wrought changes affecting the whole wide world. Christmas has changed time from B. C. to A. D. It has changed Scripture from an Old to the New Testament. It is still changing the entire appearance of thousands of cities like ours, the customs and habits of millions of people, and their relationships to each other—at least for a day or two each year. But all these changes are transient and trivial and have little meaning, except the Christmas ministry of transformation effect also some really and lasting change in individual human hearts.

That is the true meaning and mission of religion. Its divine purpose is to change not simply books and almanacs and customs and formalities. Its divine purpose is to change men and women, to make them new and to renew them day by day within. And that is after all the only way in which you and I can test the reality of our own personal religion. Is it making a difference day by day in our lives? Oh, religion is so much more than a philosophy of life to be intellectually apprehended as some seem to think. And so much more than a mystic rapture to be emotionally enjoyed like some seem to be satisfied with. So much more, too, than an occasional holiday splurge of charity and benevolence like some make at Christmas time hoping thereby to wipe out the indifference and selfishness of the rest of the year. Religion is nothing—it is but an empty and meaningless formality—if it is not also the power of God laying hold on the will and transforming the spirit out of which are the issues of life.

It may well be likened to the experience of these Wise Men at the first Christmastide. It is the light of a philosophy that beckons along a certain way of life—like the Wise Men following the Star. It is the surging rapture of the soul in worship—like the Wise Men kneeling at the feet of the New Born King. It is the tingling warmth of charity and benevolence—like the Wise Men bringing their gifts of gold and frankincense and myrrh. But it is something more—ininitely much more. It can be all this and still miss its divine purpose for us, if it be not also the laying hold upon us of a power not our own—that culminates in changed and changing lives like the Wise Men going back to their own country another way.

Somewhere in the Christmas story as recorded by Luke, after reading of how the multitudes of the heavenly hosts appeared to the eyes of the wondering shepherds and sang their song of peace and good will—we read also of how "the angels went away from them into heaven." The heavenly vision did not remain—it was transient—it departed from them, but near by in a manger crib lay one who came to stay forever. "Lo, I am with you always, even unto the end of the world."

In the realm of Christmastide there is much that is transient. There is much splendor of sight and sound that delights the senses for a day or two, and then departs. But the Christ who made Christmas, the Christ, of whose glory all the transient splendor of Christmas is but a dim and faulty reflection, abides. He is in us and we in Him. Thus only are the changes wrought. If any man is in Christ he is a new creature; the old things are passed away; behold, they are become new.

What is the real observance of Christmas in spirit and in truth, but the taking of a firmer hold on Christ, by which faith is deepened, hope is quickened, love renewed; and each year when the Christmas candles have burned low and the Carols have died away, it is by the grace and power of a living Christ that we are enabled to go back to our own country **another way**.

Lancaster, Pa.



## How to Arouse Men to a Greater Interest in the Church

(Address by PROF. J. M. SHUMAKER, of Cedar Crest College, at the Consistorial Conference, St. James Church, Allentown, Pa., Oct. 23, 1933)

Believing as we do, that there is much to be gained by frank utterance when that utterance is constructive, I proposed to present my thoughts freely and sincerely, confident that all will understand that I am genuinely interested in the welfare of the Church as a vital movement, but not as a closed institution. That there are some things that the Church can do—we all agree; so also there are some things that will embarrass the Church. It would appear, then, to be sensible, in order to arrive at a fair policy, to list these negative limitations and from them take our point of departure toward the things which may reasonably be done.

For this purpose I submit to your consideration these eight items which in my humble judgment indicate approaches that may not be used to interest men in Church work: 1. We cannot interest men in theological hair-splitting. 2. Nor can we interest them by denominational or personal back-biting. 3. It is doubtful if we can interest them by creating physical giants without spiritual vitality. (Large buildings, for instance.) 4. We do little or no good by popularizing socially ineffectual movements by creating imposing statistics. 5. Emphatically, we do not attract men to the Church by ceding dignity of goal to mere numbers. 6. I suppose there is little to commend the practise of sponsoring internationalism and failing to build for unity in the man-to-man contacts. This smacks of an attempt to "better society without getting better individuals." 7. We cannot gain co-operation by frowning down sincere criticism. 8. Nor can we inspire the business man by spending more than the times allow the layman to pay. "The first essential requisite to the well-being of any state is that it should not

spend more money than it receives." (Sir Baring, 1884.)

In contrast to these contentions I believe firmly that WE CAN:

1. Interest men in character. This shines out and cannot be spoken, but unless I am greatly in error it is more contagious than eloquence and more lasting than disputation. Character should shine through: a. the minister; b. the Consistory; c. and should be nurtured in the pew by family attendance at services.

2. Fair play and honest endeavor from the pastor down to the last occupant of the rear pew will attract men of all walks of life. Whereas, passing the buck is a poor substitute for work, no matter by what name it be called.

3. Substantial buildings (well worn) with a spirit in evidence will out-shine a marble cathedral (impressive) that is soulless. Men seek the truth in religion.

4. Men seek social expression and spiritual nourishment, but they hate "spoon-feeding" or clever injections. I submit that we should stop "thinking through" and try Christianity.

5. No man wishes his pastor to be plain. He does wish him to be sincere—not dogmatic; friendly—not common; oriented—not provincial—but above all he wants him to know God and be spiritually alert. Even here influence comes through merit. So with the Consistory; so with the Christian layman.

6. Men go to the Church which can show them a philosophy of life in process. Since Christ presents the most perfectly balanced character of history—in a purely human sense—and since his spiritual values transcend the purely human to such an extent that we may never fully appraise

them—and since the Church professes to know Him—that Church serves best which touches the life of Christ at the most points.

7. In this day men like to build, but the tendency of the times is to tear down. That Church which can employ men to destroy obsolete things, raze the antiquated and use the valuable materials to construct for the future, will win souls. But blind tearing down is worse than futile.

8. Even though business men have made a mess of things, they still know that to spend more than one should is wasteful. The wise Churchman will guard against unnecessary extravagance. Men will still go with far-seeing organizations.

In conclusion, I am persuaded that the Church will draw men, worth while men, to it, if the central figure in the Church is Christ. Our weakness comes in great measure from the fact that we try to supplant Him with buildings, socials, movements of questionable value, and themes wrongly called interesting. His power to draw men is not a thing of the past. Were Christ seen today in His true greatness, men would rally to Him as of yore, because He incorporates the finest of the human race in perfect proportion. Our personal ideals are found to blend in Him and we at our best think as He did.

We hold the world's most precious social doctrine lightly at times because we think of it as our own, and try to sell it without using it ourselves. Should we not wisely and modestly set forth a 50-year program for our Church, based on Christ-likeness; forget much of our gingerbread and tinsel and humbly walk with Christ? At the end of that time our children and grandchildren would do likewise and men would call us blessed.

## Can We Measure Up to the Courage of Christ?

By HOWARD F. BOYER

*Cast thy burden upon the Lord, and He shall sustain thee.—Psalm 55:22*

There are many people today who have burdens to bear. They have real problems to solve, they have come to see and understand what it is to be in trouble. When you and I are in trouble, what is the first thing we think about doing? Is it not the same as the one in this 55th Psalm thinks of doing? He wants to try to fly away from his trouble. He says, "Oh, that I had wings like a dove, for then would I fly away and be at rest." Is that not the natural and usually the very first thing we think of doing when we are confronted with any kind of trouble? The burdens seem to be so heavy and the conflict appears to be so fierce that we say to ourselves, "I will just leave it all. I will just throw this thing down and I will get away, I will flee, I will run. I will give it up. I will not stay with it." Who has not felt like that at some time or other? Many may be feeling that at this very moment.

But I will ask you this question, Is it the part of wisdom to do so? Is it evidence of a real man or a coward? A weakling will do so, but never a real man or a noble woman.

There are those who love to speak of Christ as a weakling, a visionary, a man who acted like a woman and manifested no strength. But do such people really know Christ? They are condemning Him without a real knowledge of the facts as they existed. When Christ had real problems to face He never ran away, He

never tried to evade them, He never attempted to hide from them, but He went to God, His Father, in prayer. He cast His burdens upon God and He sustained Him. I wonder if the men who condemn Christ as a weakling would have had the courage to stand by His side that night in the Garden when the soldiers of Pilate came to arrest Him. I am wondering if they would not be among the missing, among those who departed to regions unknown, or if they would have had the courage to stay. Would they not stand there and curse and swear at Christ and say, "We do not know this fool, He is just some young upstart who wants to reform the world?" Usually the people who have the most to say about other people's weakness and who brand others as weaklings are the biggest cowards when it comes to a show-down.

I will ask you to help me do this one thing. Let's test some of these people who are always trying to belittle Christ and say they have no time for Him because He had no courage. Let's watch them when they face trouble. We do not need to even do that. All we need to do is look at the lives of some who had no time for Christ during the past decade. Where are they today? During the days of prosperity they had plenty, but when the crash came what did they do and what are some doing almost every day at the present time? You know it if you read the papers. It required no courage to

go into your garage and see that all the doors are closed, start the motor and sit down in the car to meditate for fifteen minutes or a half hour. That, of course, is not the only method they use, but the end is the same. That is the way these terribly courageous men face the issues of life when a crash comes.

What we need to do today is re-examine the life of Christ and see the facts. We will then find that He manifested such a high type of courage that few of us will be able to equal. If we only had enough courage to see things as they really are and not insist on seeing them as we want them to be, we would be far better off. The men who really find Christ possess that calm assurance He had that sees them through every bitter trial and fierce struggle.

I have before me a clipping taken from the "Public Ledger" that expresses the thoughts of a business man's philosophy who in prosperous days was bold, but listen to him now. This is what he has to say: "I have been spending much of my time in the last few months in search of a new philosophy. I cannot reconcile my old ideas with the facts that turn up in the news, on the street, and in my own business. Other men seem to be equally bewildered. The beggars who call at my house and office, and accost me on the street, make me sick at heart. The ruthlessness which economic conditions compel frightens and chills me. I do not



like the depression in any of its aspects. In its early stages the depression was interesting. To know that people could lose half their fortune and still smile was comforting. It was a fine tribute to their bravery and sportsmanship. But when people lost all their savings and equities, and were left not merely penniless but burdened with debt, I could find no moral in their misery. If wealth were being more equally distributed I could take satisfaction from the fact, but wealth is not being distributed, it is evaporating. Temporarily, therefore, I am without a philosophy. I get no help from my current reading. I don't know what to think."

How sad this condition! He has placed all his confidence in material things. He sees those evaporating. A few years ago this type of man said: "I want to deal with things I can see and handle, then I know what I have." Now he says that very thing is evaporating. He was one of those hard-boiled business men who only believed things were real that were hard. Now he is up in the air; he says, "I don't know what to think." I do not doubt his word now, any more than I did before. He means what he says, because he says he does not know where he stands; for temporarily he has no philosophy. Naturally when everything he considered

worth while is gone he is not comfortable. His life is empty. It has no meaning. He is not the only one, there are many millions like him. He may be on the right way, but he has not arrived as yet. His next step is to turn to Jesus Christ, but he will not be able to accept Him very easily because it will be so very different. He still thinks the solution lies in the realm of the material, for he would find satisfaction if all wealth were equally distributed. I imagine he thinks all would have money to spend for a few years, since there is supposed to be enough to give each family something like 12 or 15 thousand dollars in our country if such a distribution were made, but I give him credit for more intelligence than that. How long would it be equally distributed? A few wild parties and it would be all gone.

What he needs to learn is that the eternal abiding satisfactions for men here and now are not found in material things that bring ease, comfort and pleasure, but in a life that is lived to bring joy, love and peace to others and forgetting his selfish desire to accumulate the things that he says now are evaporating.

The things of the spirit do not evaporate, they are eternal, it is the thing by which men like Jesus lived for. He said,

"Come unto Me and seek these things which I have for you. It is with them that you will have life and have it more abundantly." Now that we have tried every other means we can devise, don't you think we ought to be fair with ourselves and try this way of Christ?

How often have you heard some one speak as follows: "I thought that man was peculiar and hard to understand, but today by chance we were thrown together and I started to talk to him just to have something to do to kill time, but soon the conversation became very interesting and it developed into a heart-to-heart talk, and you know I feel like a different man and I have learned to love that man whom I ridiculed as peculiar."

I believe most of us could say the same thing if we would only come face to face with Jesus and have a heart-to-heart talk with Him. It might change our life and bring to us the joy we so earnestly crave. We owe it to ourselves to try and know Him Jesus Christ, the man who only seeks to save and help. He is willing but we selfish men are blind and cannot see. But now this inevitable burden which grows out of our actions may make us think sufficiently to turn to Him and cast our burden upon the Lord so that we may be sustained.

St. Stephen's Reformed Church, York, Pa.

## Confessions of a Barthian Translator

DR. E. G. HOMRIGHAUSEN

Perhaps this confession is an exaggerated case of "Barthianitis" on my part,—but I doubt it. I think my experience is that of Dr. Richards and Dr. Ernst. But to me, to whom it has been given to make accessible to English readers the living faith of Barth and Thurneysen, has come a remarkably thrilling and transforming experience. This little part I have had in translating and interpreting this dynamic movement, inaugurated by the mysterious Providence of God, is not only a joy, but an epochal, personal change of life and outlook.

The chief burden of this confession has to do with the long and tedious days spent pondering over these hot and living words and sentences and phrases, until the elemental faith was caught. It has to do with the transferring of these flaming and dazzling ultimates into a readable English. This may seem a simple task. But we have to do in these sermons not with cool theological reasoning. We have to do here with preaching. And preaching is the very problem out of which so-called "Barthianism" arose. For preaching is where God lives as an Object spoken about. It is never a discourse about God as a subject of discussion. It is never argument—it is the presentation of God as the Great Positive I am! Preaching—not dogmatics—is where a man gives witness to his inmost, positive faith—his personal convictions.

That is why this work of translating was not a simple task. It was such as to grip my soul, pick me up, shake me, examine me. It has made profound changes in my soul. One had to become a disciple of his master, he had to live through every thought and word of his preaching. He had to identify himself with the throbbing faith-life of Thurneysen and Barth and their terrific struggles, out of which have come these sermons and their speech about Reality that has had such power and sincerity as to change the course of Western theological thinking. In the translation of these sermons I had to do, not with words and sentences merely, but with men who desperately had fought and prayed and sweated their way through to a living grasp of Reality that all men recognize to be unique.

This volume, "Come Holy Spirit," contains single sermons that are enough to

### THE GLORY SONG

The Christ was born in Bethlehem;  
The angels sang the glory song.  
They sang of Him and God on high,  
Of peace on earth, good will to men.

It was a song of glad acclaim;  
The shepherds heard the glorious news,  
The tidings of the birth of Him  
Who that night down from heaven came.

What the celestial chorus sang  
Is what the world most sorely needs:  
First God, then peace on earth,  
good will—  
Clear on the air the message rang.

O sing of Him and bless His name,  
Love, serve and daily follow Him.  
He lived and taught and bore the Cross  
To save the world from sin and shame.

Make known His word the world around,  
The glory of His matchless love;  
Proclaim the tidings far and wide,  
Till right and truth on earth abound.

—Conrad Hassel.

with a new will-to-penitence that will be the foundation of a new personality, marked by one characteristic: **absolute sincerity**. Some will make him smite his breast in abject prodigality of spirit.

If my experience is any clue to what these sermons can do, they will, in the reading, make one feel as though his whole existence were gripped by a strange and mysterious Enemy—and Friend. One will feel as if he were desperately alone with God,—the First, Last and Living One. One will see that there is but one problem to the whole of life and the world,—that problem is GOD. One will feel the reality of Jesus Christ, not as a mere prophet, but as the One among all men to Whom it has been given to reveal the heights and the depths of both God and man. For Jesus Christ and God will be one and the same.

In these sermons I have felt every last rational argument for God and salvation slip from my grasp until I have stood naked and alone before the God of my salvation. I have seen that, after all, God is nearest those who have surrendered all, who do not seek to save themselves. How it did smite my pride—to feel again the thrill of a salvation that came entirely of grace and of mercy—to admit that my only hope for salvation is a trusting and believing heart.

No one can read the sermon, "Jesus Is Victor," without asking God for forgiveness for the many Easter sermons he has preached which after all never proclaimed the real message of the resurrection from the dead. Every last argument for the possibility of immortality fades into a mere weak hope,—unless God raises men from the dead! Oh, the terrible reality—the defeat—of death! It is the shut door which no man opens!

Here stewardship is preached! The stewardship that is born of surrendering faith. Barth says that, if we really believed the first sentence of the 24th Psalm, we would have all the divine help we needed, a creed to safely live by, namely, that "the earth is the Lord's and the fullness thereof, the world and they that dwell therein." In these sermons we feel that man simply possesses nothing that is not the gift of Another. Confession of that dependence in obedient faith is the very essence of the Christian faith.

change a man's whole ministry, some that will make him lay aside every other book and set him to wandering and wondering out in the great open spaces, some that will paralyze his petty Church duties for days and weeks, some that will make him feel the sting of remorse, some that will plunge him into the depths of despair. Some of these sermons will make him want to run away from his ministry, to cry to high heaven for forgiveness for wasted years of misdirected efforts. Some will make him want to hie away to the nearest closet to pray like a child. Some will make his sermon for the following Sunday as so much chaff in his sight. Some will make him face his congregation



No one can read the sermon on the "Freedom of the Word of God" and not feel guilty for the way in which we have used God as we would a commodity, merchandising Him as an economic good! God must not be used; He is to be worshipped. He must be free, and no man dare enslave Him. To do so is the arch sin of man, who will not that God be his Lord. When God is free again—to be God, we shall have a glorious era of the Church. How this truth smashes our petty dogmatism, our human systems, every bit of our false pride—it makes us all brothers in mercy, because God alone is right and true! What a word for Christian unity!

No one can read the sermon, "Jesus and Nicodemus," without seeing the futility of all our intellectual religious discussions, to get at God's Reality. The religious teacher coming to Jesus by night—ah, that represents many of us!—seeking a religious talk. But with one rash stroke Jesus strikes the cards from his consultant's hand and faces him with the raw realities of realistic decision if he would enter the spiritual life! To translate that sermon must indeed have been an experience which sent chill and thrill through the translator's soul. To see Jesus demanding reality, not talk, is to see Him in His rugged reality, the only Jesus that can face this age with ultimates from which no living soul can escape!

My experience is still vivid of how, time and again, I had to walk around with a soul full of burning experience as I translated the sermon on "Jesus and Judas." Never had Judas been so close to me. Never had I seen Judas in that light. I felt as if I was gripped in soul, as though Another Whom I could not escape nor contradict was facing me with the only issue of life. The translation of that sermon was the most trying thing I have ever done. I was driven into the last corner. I saw my ministry and life sweep before me as when one faces a serious accident. I was in an existential moment, where all arguments fail, where alibis no longer count. I was faced with the pure reality of myself and of God. I felt myself attacked by One Who left me no harbor until I surrendered all. And what I thought was absolute annihilation of every human value, loss of every human support, was only the evil imagination of my mind, my old doubt, for in surrendering all I found the only support that can remain in all eternity—the living God! The words of Nietzsche, which form the first sentence of that sermon, still ring in my mind, "Man is something that must be overcome!" The ultimate, last ego must be stormed. It must give up, wholly to Christ the Enemy, Who is yet the rightful Friend. How ashamed I felt that my Gospel so often only skimmed the surface of man, only sought to make him respectable, "reformed" or Reformed, but it did not go deep enough. Even my social Gospel was a poor makeshift of a panacea, which only touched the fringe

of human life. War, liquor, and all the other powers of hell would have no power if the human ego did not give them their power. The Gospel, Jesus Christ, aims to get that central ego in control, to capture it. That is Christian social recon-

#### BETHLEHEM'S BABY

O holy night, thy joy, the stars revealing,  
A world to Judah's silent hills doth lead;  
Cast thy resplendent robe of mid-night blessing  
Over the lowly, poor and sons of need.

#### Refrain:

Bethlehem's Baby, Bethlehem's Peace,  
Bethlehem's Jesus is born to save and heal!

Behold our weary, broken world is lying  
Upon the cold and wind-swept plain of doubt,  
With none to witness for the Baby's crying,  
Who by His life has driven fear to rout.

Proclaim to every kindred, tribe and people  
That God, in Whom they live and move, is born:  
Tell how He stooped to sanctify the humble,  
And how Wise Men on earth rejoiced that morn.

Cause all thy stars to shine upon our darkness;  
Give of thy bliss to warm each beam of light;  
Transfigure now, as then, our human starkness;  
And all thou lackest Jesus will supply.

He's born again: O night of bliss returning,  
Reveal once more, to all, the starry host;  
Let none whom earth hath wounded fail in seeing,  
Through their dark plight, joys meet for angels' boast.

—Herman J. Naftzinger.

struction. And I felt ashamed of my weak and smooth words to men, when what they must have is the bitter truth that comforts even as it accuses. How much time I had wasted by absorbing myself in lesser matters, when the Church should be doing the bigger thing—storming the

ego of man, winning that self for the True Friend.

I am convinced that in these sermons we face the true Reality that is at the basis of our present world, and that in them one may feel the pulse of the only Power by which we will, and must, be saved, if at all. If the Church and the Christian ministry would really catch the glow of faith expressed in these utterances, it will be possessive of a foundation and a leadership which can lead the world into a new era. But we must first of all be gripped with the truth that we possess the ultimates, in a living faith.

I may be guilty of exaggeration, but I think we three translators feel agreed upon these conclusions, or we would never have gone to the trouble involved in this labor. Let our names be forgotten, let Barth and Thurneysen fade from the picture. But when you lay down this live coal of witness, you will feel that a new vision has swum into your ken, a vigorous faith has challenged your doubt, a desperate optimism has called you out of your gloom. The living, eternal God will have dawned anew on your soul.

After reading you will not see any man. (Barth and Thurneysen have not attached their names to any of these sermons for that reason.) But, only the splendor of the incomprehensible glory of God will accuse, dazzle, warm, cheer and draw you, and your prayer will be, "Come, Holy Spirit." The supreme quality of man will be yours: Humility—the open, inviting, trusting, brotherly heart. That is Christ!

This confession must not close without saying that in these sermons will be found the cure for the Church's ills! Not by trying to save herself as such, but by being again absolutely true to the God Who gave her birth in Jesus Christ, can she be saved. There is no other way! But until God returns (not the hazy and nebulous God of naturalism, but the living, ethical personal God Who is the only and the primary Reality of life and the world) there is little hope for recovery. The awful, the holy, the living God has come closer through these sermons,—the God with Whom we have always and forever to do. Only by sensing the infinity and farness of God can we ever hope to appreciate His nearness to us in Christ Jesus. Only by feeling again His terror and His power and His judgment, can we ever hope to appreciate again His loving-kindness, His tenderness, and His forgiving salvation. Here we sense the thunder and the storm and the earthquake, but in that background we hear the still, small voice, we see Immanuel, we know the Spirit of His presence in our quiet hearts!

Preaching will come back! But,—it must be preaching, witnessing, selfless presentation of God. Who is equal to such a task? "How long, O Lord, how long?" No preacher will mount his pulpit casually after reading a few of these sermons!

Indianapolis, Ind.

## What Has Happened to Prohibition?

By DR. THOMAS M. BALLIET

It looks as if President Roosevelt's exultant prophecy upon his nomination that "Prohibition is doomed" has been fulfilled. It is a time for more sober thoughts for both Wets and Drys. As stated in my former article, the motive for fighting Prohibition on the part of the wealthy was to get rid of their income and corporation taxes by taxing the sale of liquor and making the mass of the working people who drink it pay this tax. As I showed, they have themselves said so in their official correspondence which the Senate Committee commandeered at its investigation of

the Association against the Prohibition Amendment. This was also the motive of Mrs. Sabin's squad of society women. A subordinate motive, of course, was not to have the law interfere with their personal habits. They began their fight against the Amendment by testing its constitutionality before the Federal Supreme Court. They raised the issue on some half dozen different grounds, but in each case the court sustained its constitutionality. It is needless here to restate these issues, except one which Elihu Root made before the Supreme Court when he argued the case

for the liquor interest. He argued that the Amendment was essentially legislation, and had no place in the Constitution, which dealt with the organization and functioning of the Government. This argument sounds philosophic and profound, and has been repeated ever since by Dr. Nicholas Murray Butler in his many outbreaks against Prohibition. Hon. Charles E. Hughes, before he went back on the Supreme Court, in a public address in 1928, covered the point by saying that the people have a legal right to put any provision they please into the Constitu-



tion; that the Supreme Court had no right to pass on the substance of an Amendment; it could only rule as to whether it was adopted in accordance with the provision in the Constitution. It may be added that the 13th Amendment, which abolished slavery, was exactly of the same nature as the 18th which abolished the sale, etc., of intoxicating beverages.

After they had been hopelessly defeated by the decisions of the Supreme Court, the Wets began their campaign to nullify the Amendment by openly violating it and by resorting to every means to make it difficult to enforce it. Their slogan was, "It is unenforceable."

Various organizations were formed under the leadership of the "Association Against the 18th Amendment" and Mrs. Sabin's "Women's Organization for Prohibition Reform," to spread propaganda against Prohibition in the newspapers, the magazines, the moving picture shows, the radio, and the lecture platform. They had the money to subsidize all these agencies which make public opinion. Through the large advertisers they almost completely controlled the press.

This propaganda consisted not of argument, but of mere assertions, most of which were deliberate falsehoods. It was an effort, in Lincoln's phrase, to "fool all the people some of the time"—long enough to get them to vote against the Amendment. And that is what has now happened.

Society women, club men, lawyers, doctors, some ministers, and hosts of business men, openly and brazenly violated the Amendment and boasted of having their private bootleggers. They hypocritically pretended in the same breath to abhor the bootlegger; and asserted that bootleggers and speakeasies were created by Prohibition. This is surprising enough on the part of educated people, as most of them were; but the startling thing is that millions of people who had voted for Prohibition believed it. I have talked with many well educated men and women who sincerely believed it and consequently took a stand against Prohibition. Some were greatly surprised when I told them that we had a great many speakeasies before Prohibition, in addition to the saloon. The Wets constantly repeated the slogan, "Prohibition is unenforceable." In New York City I heard the Police Commissioner say in a public address that there were 32,000 speakeasies in the city and that he was unable to close them. One propagandist asserted that there were a hundred thousand! The Government authorities made a careful survey of the city and found the number was under 5,000. All these could have been closed in 48 hours if the Police Commissioner had been willing to close them. Mr. J. J. Walker was at the time Mayor, and he had publicly announced that no speakeasies would be disturbed in which no crime other than selling alcoholic beverages was committed. The Commissioner had his orders.

The propaganda was spread that there was more drinking than before Prohibition. Again the amazing thing is that sincere people believed it. The sale of alcoholic beverages could not be advertised under Prohibition, and that feature of the law was effectively enforced. How anybody could be fooled to believe that any business could effect as much sale without advertising as with it is hard to explain. The present enormous advertising of liquor shows that the Wets do not believe it. The Government's estimate was that under Prohibition the sale did not exceed 40% of what it was before Prohibition.

The Wet organizations opposed enforcement in every way they could. The "Association Against the Prohibition Amendment" and its subsidiaries or branch association in each State, did all they could to prevent States from enacting State enforcement laws so as to have the police power of the State do its share in enforcement, as the Amendment required. Where

such laws had been enacted they used their money to get them repealed. And they succeeded in most cases. Mrs. Sabin's organization was hypocritically named "Women's Organization for Prohibition Reform." She pretended that her aim was to destroy the speakeasy; but she opposed every step and measure to do so. Enforcement of the law was the very thing she was opposed to so far as speakeasies are concerned. The Wets wanted the speakeasy and the bootlegger, not only to get their own booze, but also to prove that "you can't enforce the Amendment," and to fool that large mass of people who "can be fooled all the time."

Some four or five years ago, when Congress put teeth into the law and provided for a very heavy fine and a long term in jail for violators of the Amendment, the New York papers reported the following morning that many of the smaller bootleggers were giving up their business and that the price of bootleg whiskey had gone up over night about 50%. Immediately a considerable group of lawyers in New York City formed what they called a "Voluntary Committee," the members of which offered to defend in court any bootlegger, free of charge, who was arrested and could not pay for legal service. This was done to encourage the speakeasies and the small bootleggers to remain in business. Every lawyer when admitted to the bar is required to take an oath that he will defend and support the Constitution. The announcement was made by this New York City "Voluntary Committee" that similar committees would at once be organized in many other cities. To what extent this was done has not been made known, so far as I am aware.

The repeal of Prohibition is not the worst aspect of the situation. That can be remedied in the future—perhaps in the distant future. Prohibition was the one remedy for the curse of slavery, after many other means had been tried and failed; it is the only cure of the curse of drink that will be ultimately effective.

#### MORNING AT MIDNIGHT

(This poem, written by John Rowe Workman, aged 15, has been set to music composed by the author, and will be sung at the Christmas Service in Trinity Church, East Petersburg, Pa., Rev. Walter C. Pugh, pastor.)

'Twas night in Judea, the silence was deep,

The sheep-folds were quiet, the shepherds asleep;

But look to the eastward, what glows in the sky?

The shepherds are wakened, yet morning's not nigh.

'Twas daytime at midnight, the sky was afire—

With angels, a chorus, each sweeping its lyre.

The shepherds in terror all fall to the ground

As, softly, a "Fear Not" is heard all around.

'Twas night in Judea, a Star in the sky

Leads hurrying footsteps to Bethlehem near by;

A stable so humble, a manger so wide,

With Wise Men most eager to bow at its side.

'Twas night in Judea, but daylight was there;

With morning at midnight for men everywhere—

With hope for the sighing and joy for the sad,

With sin all forgotten and sinners made glad.

The situation suggests, among others, the following reflections. (1) The Churches did not do their duty. The Methodists, the Baptists, some Presbyterians, and the Christian Scientists, did well. This cannot be said of many of the other Protestant Churches. The Roman Catholic Church was almost a unit in its opposition. A Catholic paper said that by breaking down Prohibition they could destroy the moral power of the Protestant pulpit. All Catholic papers represented Prohibition as a Protestant movement, in order to array against it Catholic bigotry. They succeeded.

(2) The Protestant pulpit did not do its duty. Ministers were afraid to offend the patrons of the bootlegger in their congregations. There is a measure of excuse in the fact that all Churches are in financial straits, and ministers did not feel warranted in alienating Wet members of wealth. But the situation is deplorable when wealth can dictate to the pulpit what it may or may not say. The Association Against the Prohibition Amendment advised its members to reduce or withdraw their financial support from their Churches if the minister became too enthusiastic on Prohibition. If the pulpit is to be gagged on great moral questions, what motive can gifted men have for entering the ministry?

(3) The Church members, in city Churches especially, opposed Prohibition to an amazing extent. This is not true of some Churches like the Methodists, Baptists, Presbyterians and Christian Scientists, but is true of many of the rest.

(4) There was a large number of people—"nice" people—who were indifferent and took no interest in the reform, but apparently "jumped into the band wagon" when they saw that repeal was coming, in order to be with the majority. The Wets won over the indifferent; the Drys ought to have won them. One cannot help but sympathize with the Negro preacher, who prayed that the Lord might "make the indifferent different."

(5) However, the most serious phase of the situation is not that Prohibition has been defeated, but that a rather small minority, at first of wealthy men and women, could control the newspapers, the magazines, the movies and the radio, the most powerful agencies in forming public opinion, and by lying propaganda fool the majority of the American people to believe that going back to the system of liquor control, which had proved its failure so many years, would be more effective than Prohibition.

(6) This is the first Amendment that has ever been repealed; and it has been brought about not by argument and reason, but by nullification; by the lawlessness of the rich and those they could induce to be lawless. It is an Amendment of the Constitution by rebellion against the Government.

Mrs. Sabin said a few months ago, "It will be repeal or nullification." Nicholas M. Butler said, "Everybody must decide which laws he will obey." This is every criminal's attitude of mind.

Will it be possible for the power of money, by controlling these powerful agencies of making public opinion, to fool a majority of the people all the time, which, in democracy, is equivalent to "fooling all the people all the time," which Lincoln said was impossible.

The Wets have now the responsibility of solving the curse of liquor. After they have celebrated its return, they will have to do some serious thinking. The leaders already fear a powerful reaction when the people will see the flood of liquor that will inundate the country, and how they have been fooled to believe that speakeasies and bootleggers would disappear, that the saloon would never come back, and that Dry States could be protected against the importation from Wet States.

New York City.



## NEWS IN BRIEF

### BOWLING GREEN ACADEMY

Certainly there is a Santa Claus, and he always comes. This year he is so busy that he sent some of his gifts by mail and addressed them to our office. As they were not marked, "Not to be opened until Christmas," let us take a peep at them right now. Here they are in the order that we received them: \$5 from Louise Althouse, \$10 from Mary C. Struble, \$5 from Emma A. Roeder, \$5 from Anna M. Fry, and \$5 from the Jr. C. E. Society, St. Stephen's Church, Perkasio, Pa., Rev. Howard Obold, pastor. Total for the week, \$30. Grand total, \$123. Thank you, Santa. We are looking for more of your advanced gifts. Please make all checks payable to Dr. Paul S. Leinbach, 1505 Race St.

### CHANGE OF ADDRESS

Rev. H. H. Casselman, from Old Fort, O., to Route 3, Tiffin, O.

To every reader of the "Messenger" we say "God bless you at this Christmastide!"

Have you ordered the Almanac and Year Book for 1934? If not, better attend to this at once.

This is Golden Rule Week, when families are asked to send the price of a meal to the Golden Rule Foundation, Lincoln Bldg., New York City, for dependent children.

**For Sale:** Ten volumes of the "Guardian" as follows, 1876 to 1886. One volume 1877 missing. Best offer takes them. Rev. F. Wm. Schacht, R. D. No. 1, Chicora, Pa.

A pleasant caller in the "Messenger" office during the past week was President Paul Grossheusch, who is devoting himself so successfully to the work of the Mission House.

Our Orphans' Homes should receive first consideration at Christmas time. Remember that these fatherless and motherless boys and girls are "the wards of the Church."

Rev. S. P. Mauger, whose home is in Greenville, O., with his daughter and son-in-law, Rev. and Mrs. Edgar V. Loucks, wishes to thank all friends for their mes-

sages. While somewhat improved, he is as yet unable to attend to correspondence.

Reports coming to the Missionary and Stewardship Committee of North Carolina Classis indicate that the consistories are actually placing something in the budget for the Missionary and other benevolent causes. Nothing has been reported above Contingents, though many have not paid anything for these causes for some years.

Rev. Milton F. Klingaman observed on Dec. 3 his 10th anniversary as pastor of Dubbs Memorial Church, Allentown, Pa. This has been a pleasant and fruitful pastorate, and Mr. and Mrs. Klingaman are highly esteemed among their parishioners. Some statistics of the decade follow: Baptisms, 504; marriages, 384; funerals, 415; received by confirmation, 590; by letter and reprofession, 521.

"Your paper contains about everything a good religious journal for the family should have, and I hope every family in your denomination realizes that fact." So writes a prominent Baptist clergyman about the "Messenger." Well, we regret we must admit that not all our families have as yet given any indication of agreement with this opinion.

The ministers in Southern California of the Reformed Church in the U. S. and of the Evangelical Synod of North America have formed a Ministers' Circle. Meetings are held the 2nd Monday morning of each month. The officers are: President, Rev. H. Robert Gebhardt; vice-president, Dr. Edward F. Evemeyer; secretary, Rev. Theo. Schulz; treasurer, Rev. A. Hady.

Mr. J. Henry Allen, Jr., was named as the most popular boy at Catawba College. He is a son of Elder and Mrs. J. H. Allen, of First Church, Greensboro, N. C. Both parents and children are faithful workers in the Church. The finest and highest type of home life produces the best sons and daughters.

W. J. Zacharias, Esq., 81, of Chambersburg, Pa., one of the oldest practicing attorneys in that part of the State, died at his home on Dec. 8. Brother Zacharias was long an elder of Zion Church, Dr. I. W.

Hendricks, pastor. He was a lawyer for 53 years and served two terms as District Attorney of Franklin County, being elected first in 1883. Elder Zacharias was born in Emmitsburg, Md.

"Veiled Eros" is the title of a new book of poems by our old friend, Dr. Archibald Rutledge, of Mercersburg Academy. The "Times" says of this new book: "It contains some of the finest lyrics of this authentic American poet," and the "Reviewer" says: "Many of these poems have about them the air of immortality." All the copies of this book are autographed and can be secured from the author only, at Mercersburg, Pa., at \$2.10, postpaid.

First Church, Greensboro, N. C., Rev. W. C. Lyerly, pastor, had the "Honor System" Every Member Canvass this year. All members were given the opportunity of coming to the Church Dec. 3 to make their pledge for the support of the Church and Kingdom work for 1934. More than 70% of the budget was underwritten by those who came. Follow up and visitation will be conducted by 36 men until all have had their share in the support of the Church, and there is hope for the full budget for the first time in a number of years. This congregation has put more into the budget for Benevolences for 1934 than has been paid for the last 2 years, and obligates itself to pay in full.

The 4th anniversary of the pastorate of Rev. Franklin D. Slifer at Grace Church, Allentown, Pa., was celebrated Nov. 5, with a sermon by the pastor's brother, Rev. Morris D. Slifer, of Pennsburg, Pa. In addition, the Cedar Crest College Glee Club of 36 members gave a program as well as the Church choir of 28 members. The Cedar Crest choir, coached by Nadine Moore, pupil of Lilli Lehmann, one of the greatest opera singers of the past century, had been preparing for this recital with weekly practices ever since the opening of college, six weeks before. Dorothy Korn, organist of Grace Church, who is a junior studying music at Cedar Crest, gave an organ recital preceding the service; and Louise Fromm was the accompanist for the Glee Club members.



Cedar Crest College Glee Club, which sang at the Fourth Anniversary of Rev. Franklin Slifer's pastorate at Grace Church, Allentown, Pa. The address was by Rev. Morris D. Slifer of Pennsburg, Pa.



A Thank Offering service was held on the evening of Nov. 26, in St. Luke's Church, North Wales, Pa., Rev. John M. Herzog, pastor. A play, "The Light," was ably rendered by the G. M. G. Society, under direction of the counselor, Mrs. John M. Herzog. On Sunday evening, Dec. 3, the choir, under direction of the pastor, rendered a sacred concert. Both services were well attended. The Every Member Canvass was made by the Consistory during the week of Dec. 3.

Amity Church, Meyersdale, Pa., Rev. Dr. B. A. Black, observed Home Mission Day Nov. 12, using the program "Sharing," prepared by the Board. The title of this program was most appropriate, as it expressed in one word the dominating motive of the whole missionary enterprise. The offering was \$50. Members of the W. M. S. conducted a very impressive Thank Offering service Dec. 3; attendance was the largest for a number of years; offering \$117.

St. Mary's Church, Silver Run, Md., Rev. Felix B. Peck, pastor, paid its 1933 Apportionment in full before the end of Nov. A very interesting feature of the work in this congregation is that, although the congregation has borrowed and is paying interest on a loan of several hundred dollars, shortage for current expenses, the Consistory is not willing to take anything from the benevolent funds to keep the local Church going. The congregation recently completed a very good Every Member Canvass for the 1934 budgets.

Nazareth Orphans' Home, Rockwell, N. C., has been able to carry on for 1933 without a deficit in the current expense account. This was possible through the economical and efficient management of Supt. Ray P. Lyerly and several undesignated legacies for 1932 and 1933. Treas. Geo. H. Moose says that the Home will face a deficit by Easter unless the offerings at Christmas exceed those of the last 3 years. This Home has always received part of the Christmas offerings of many of our Churches outside North Carolina, and needs such this year.

At the Union Thanksgiving services of the 2 Evangelical and one Reformed Churches of St. Joseph, Mo., held in Zion's Evangelical Church, Dr. John C. Horning preached the sermon and Dr. F. C. Klich was assisted by Revs. J. B. Bloom of First Reformed, and Wm. F. Esser of Trinity Evangelical. In view of the approaching union this was a significant gathering and well attended. In November, Supt. J. C. Horning preached at the Mission and Harvest Home services at Zion Reformed, Dawson, Neb., Rev. Ernest Gander, pastor, and at Salem, Humboldt, Neb., Rev. Alvin Engelmann, pastor. At the 50th anniversary of Grace Church, Abilene, Kans., Dr. Horning preached the sermon; at the afternoon and evening services Revs. W. J. Becker, of New Basel Church, and W. P. Thiel of Hoisington, brought greetings. The former is president of Missouri Classis and also representative of the city minister's association.

Dr. J. Rauch Stein writes: "The New Almanac and Year Book for 1934 is specially attractive in appearance. A new, pleasing and fitting feature is the entry of the birth dates of a number of our greatly beloved and eminently faithful pastors and Church fathers in the Anniversary Column of the Calendar. For January, Philip Schaff, Chas. F. McCauley, John H. A. Bomberger, Daniel Zacharias, Thomas H. Leinbach, J. Nicholas Pomp, Thos. C. Porter, John A. Peters, Samuel B. Bridenbaugh, Frederick A. Rupley, Benjamin Bausman, and David B. Lady, are thus appreciatively remembered. As a boy this list of anniversaries reminded me of the Communion Collect with its reference to the 'patriarchs, prophets, martyrs and saints of all ages,' and sometimes the thought came: Where are the saints of our age? This issue of the Almanac is a satisfying answer to my boyish question."

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### REFORMED CHURCH MESSENGER

1505 Race Street

Philadelphia, Pa.

The 3rd anniversary of the pastorate of Rev. Morgan A. Peters was recognized with special services Nov. 5. During the first 13 months of Rev. Mr. Peters' pastorate the Church and parsonage underwent extensive improvements and alterations. The first pipe organ was then installed. Special services were held Dec. 10, being the 2nd anniversary of the rededication of the Church. The Union Thanksgiving services held in the First M. E. Church largely attended; Rev. Mr. Peters brought the message. The choir and School are practicing pageants for the coming Yuletide season; the choir will render its pageant Dec. 24, the School, Dec. 25. The Ladies' Aid Society served a turkey dinner to 90 members of the American Legion Auxiliary on Dec. 7. The Men's Bible Class is greatly interested with the dart game, or indoor baseball. The work in general in the Church, and tributaries, is moving along with satisfaction though many men have been out of work for 3 years and over. The mines are not operating 50 per cent.

The Annual Youth Conference of East Ohio Classis was held Dec. 1, in First Church, Massillon, O. There were 175 registered delegates; the theme was "Youth's Growing Resources," and the discussions were heartily enjoyed. The program follows: 9:30 A. M., Worship service; 10 A. M., Address by Rev. W. F. Kissel; 10:30 A. M., Discussion groups, with Betty Fern Eshilman, Thelma Tschabold, Dorothy Fishel, and Rev. A. C. Renell leaders of the special groups. The counselors of the Senior, Y. P. and Intermediate groups are Miss Lydia Witschi, Rev. A. H. Alshoff and Mr. Orville Briner. Talks were given by Revs. O. J. Zechiel, Stanley Fritz, H. N. Kerst, D.D., E. G. Klotz and Mrs. Karl H. Berns; 11:30 A. M., Reports of Findings; 1:30 P. M., "Hymn Time and Hymnology," Rev. O. J. Zechiel; 2 P. M., Discussion groups; 3 P. M., Summary of findings, Dr. T. W. Hoernemann; 3:30 P. M., "Worship Through Religious Art," Mrs. H. N. Kerst; 4 P. M., Recreational hour directed by Rev. James Gilbert; 6 P. M., Fellowship supper, song leader, Miss Grace Wallace, toast mistress, Miss Hilda Hubley, parting challenge, Mrs. Melvin E. Beck.

After serving the same rural mail route for 30 consecutive years, Mr. Jasper C. Hottel, 30 years a deacon and a faithful member of St. Paul's Church, Woodstock, Va., was relieved from active duty Dec. 1. Mr. Hottel entered the service Nov. 2, 1903, and was the oldest rural mail carrier in point of years at the Woodstock office,

and served longer than any other carrier in Shenandoah County. During the years of carrying the mail, Mr. Hottel estimates he traveled an aggregate of 210,000 miles; of this mileage, 86,000 miles were covered with horse and mail wagon. Since 1917, when the first auto was used, he traveled 112,000 miles, using 6 cars in this time. Recognition of Mr. Hottel's retirement was given at the conclusion of the morning Church service, Dec. 3, when the pastor, Rev. John B. Frantz, on behalf of the Consistory and congregation, read and presented to him a letter of appreciation for his faithful service to his former patrons and Church. Mr. Hottel enjoyed an enviable record both with officials and patrons because of his faithful devotion to duty, and is held in high esteem among his fellow citizens of Woodstock.

In St. Paul Church, Greenville, O., Rev. Edgar V. Loucks, pastor, October, Rally Month, saw rallies in every organization; November, Loyalty Month, showed improvements over its predecessor. On Nov. 12, Rev. H. J. Miller, Calvary Church, Lima, O., preached on "Is Our Religion Worth Passing On?", with emphasis given to Home Missions. Mr. Loucks preached at Calvary the same day at their annual Thank Offering service. On Nov. 19, Mrs. H. G. Perry, Salamonia, Ind., spoke at the Thank Offering service; the pastor commissioned 28 men and women for the E-M-C. The 8th City and County Standard Leadership Training School was held recently with

## The MASSANUTTEN ACADEMY

was established by the Reformed Church in 1899. It has prepared many boys for higher education and their life's work, and its story reads like an epic. Its motto is "Courage, Industry and Purity."

Although it has a splendid equipment and a full enrollment, the completed building program calls for one more dormitory.

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HOWARD J. BENCHOFF, A.M., PD.D

Headmaster

Woodstock

Virginia



### A Christmas Present Worthwhile

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For such subscriptions, we will make you the special price of \$2.00 per year.

Write

Reformed Church Messenger  
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the pastor again serving as dean. Thanksgiving Sunday witnessed the reception of members. On Dec. 1, afternoon and evening, the 20th County Christian Youth Conference was held; large attendance in afternoon; banquet at 6 P. M. a big success; evening service a fine climax; Mr. Ray Wagner, editor of "The Ohio Teacher," Columbus, O., son of Elder and Mrs. E. T. Wagner, was the leading speaker. An excellent copy of Col. H. Stanley Todd's picture, "The Nazarene," or "The Christ Triumphant," was presented to the Church School on Dec. 3, by the pastor in the name of Misses Gertrude and Inez Ditman. December is Giving Month, because it is the month celebrating the greatest Gift.

St. Paul's Church, Woodstock, Va., Rev. John B. Frantz, pastor, is engaged in a Church-wide emphasis and study of the real meaning and significance of Christmas. All services in S. S., Church and Y. P. meetings are based on the theme "The Story of Christmas." This study will culminate in a combined S. S.-Church service Dec. 24, the dawn service Christmas morning, and a service of drama and music in the evening. Home Mission Day was observed Nov. 26. Successful Thank Offering services were held Nov. 19 by W. M. S., G. M. G., and the Mission Band. The 2nd in the series of monthly musical services was held with splendid interest and attendance Nov. 26; the last Sunday evening in each month is devoted to musical programs prepared by the members and talented musicians in the community. Mayor Guy Benchoff, organist at St. Paul's, had a leading part on the two programs already rendered. Armistice Day was observed Nov. 12 with special program and sermon on "Why Cry Ye Peace?" At the Union Thanksgiving service held in the Lutheran Church, Rev. Mr. Frantz delivered the sermon on "The Challenge of a Thoughtful Thanksgiving." The Graded Lesson system will be introduced in the S. S., C. C. Skyles, Supt., Jan. 7, 1934. This is one of the many suggestions bearing fruit as a result of a very inspiring Worker's Conference held with Dr. C. A. Hauser during his recent visit.

Trinity Church, Mercersburg, Pa., held its annual Chicken Supper Nov. 16, with 300 people attending. People from the community and boys from Mercersburg Academy said it was fine. The armistice sermon by the pastor, "Near the Crossroad," touched the hearts of many. Dr. Leinbach, editor-in-chief of the "Messenger," preached in Trinity Church the morning of Nov. 19, and in the Lutheran Church in the afternoon at the Special Community service in celebration of Men and Missions Sunday. At both services Dr. Leinbach preached searching and powerful sermons. The pastor, the Rev. Harrison Lerch, Jr., preached the sermon at the annual Union Thanksgiving service held on the morning of Thanksgiving Day. The annual Thank Offering service of the Harbaugh Missionary Society, held Dec. 3, was fine. Chair-

man for the meeting was Mrs. Elmer Hawbaker, assisted by the president, Miss H. Mary Spangler. Speaker was Mr. John L. Pinafrock, teacher of Women's Bible Class. Special music consisted of a duet by Mrs. C. A. Brown and Mrs. Harrison Lerch, and a soprano solo by Mrs. H. H. Heefner. Annual congregational meeting held Dec. 6, consisted of regular meeting with reports and elections, followed by musical entertainment and a social hour, sponsored by the Altar Guild. Sunday, Dec. 10, was Every Member Canvass Sunday! Results good. That evening, under the auspices of the G. M. G., an organ recital was given by Charles Evoy, Jr., of Philadelphia, a member of the Mercersburg Academy, assisted by a soprano soloist, Miss Mildred Karper. Two members of the Guild, the Misses Ruth and Marian Hoch, sang a duet. The pastor read poems.

A musical event embracing the best talent of the several Churches of Bath, Pa., filled Christ Church to capacity on Dec. 3, when a memorial tribute was given to the late Rev. W. U. Helffrich, D.D., so long the beloved pastor of Christ Church, under the efficient direction of Louis D. Kreidler, retired grand opera singer and a close personal friend of Dr. Helffrich. The program was a collection of some of the finest selections from a musical repertory, suitable for such an occasion, and the audience was made up of music lovers from practically every part of Northampton County, others coming from a radius of more than 50 miles. The Rev. R. L. Kerstetter, pastor of the Lutheran Church, presided; Frank S. Graver was the organist; more than 45 members of the choir sang very effectively and the soloists were Delbert Siegfried, tenor; Mr. Kreidler, baritone; Miss Anne S. Cole, soprano; Miss Jean A. Worman, contralto; and Noble Rhoda, tenor. Rev. Mr. Kerstetter offered the following splendid tribute to Dr. Helffrich: "Like Abraham, he went where he was called, and was faithful in all things; like Moses, he had led the people of God from their doubts and fears to confidence for success in the face of difficulties; like Jonathan, he met many a discouraged brother, and cheered him by giving him strength from God; like David, he sang the praises of his Church; like Isaiah, he constantly pointed the Church to brighter and better days; like Daniel, he was true through life to the teachings of his boyhood days; like Malachi, he believed in bringing all the tithes into the Lord's treasury; like St. John, he believed with all his soul that Jesus Christ was the Son of God; like Paul, whom he admired very much, he rejoiced that Jesus died for all men, and did the best to make this blessed truth known, with his pen, sermon and song; and like Jesus, Whom he followed, he went about doing good. Ever filled with a divine enthusiasm, he sought to inspire others to be of a like enthusiasm, working to the end for the interest of a world that needs salvation. Many lives are enriched because he lived, worked and died in the faith of our Lord Jesus Christ."

#### THE ANNUAL FALL MEETING OF THE REFORMED CHURCHMEN'S LEAGUE OF VIRGINIA CLASSIS

The annual Fall meeting of the Reformed Churchmen's League of Virginia Classis was held in Centerville High School, near Bridgewater, Va., Thursday, Oct. 26, 1933, at 7.30 P. M. All united in the singing of "America" as the opening hymn, with the invocation by Rev. J. Silor Garrison, after which a fine banquet was served by the ladies of St. Michael's congregation. The president introduced Mr. B. H. Arey, president of St. Michael's local chapter, who extended a hearty welcome to all on behalf of his chapter and congregation. The roll call showed that all the charges except one (Shepherdstown) in the Classis were represented.

Harrisville and Harrisonburg charges tied for first honors for attendance with 18 present from each.

Officers elected for 1934 were: C. S. Hartman, Winchester, Va., President; W. M. Menefee, Harrisonburg, Va., Vice-president; G. Robert Irvin, Edinburg, Va., Secretary-Treasurer. The President was elected to serve his 5th consecutive year. The following constitution was adopted:

Reports from the 7 local chapters indicated increased interest and activity by their men and also great benefits from the monthly programs. The outstanding event of the year was a joint outdoor meeting in August by chapters from Edinburg, Harrisonburg, Middlebrook, and St. Michael's. In his annual report President Hartman told of the fine progress that had been made during the year, how this program of information, inspiration, and opportunity had opened a new world to many of the men, and indications were that several new chapters would be added soon. In the principal address of the evening Dr. John M. G. Darms, General Secretary of the League, put across in a graceful manner a challenge for co-operative service that will long be remembered.

Music by a local orchestra enlivened the banquet, while the program was interspersed with violin solo, negro spirituals, and group singing under the leadership of Prof. Nelson T. Huffman of Bridgewater College. The benediction was pronounced by Rev. C. E. Robb.

G. Robert Irvin,  
Secretary.

### A Letter to the Editor

#### NAMES OF CHURCHES

Dear Editor: The recent editorial on "Strange Names of Churches" strikes one as being peculiarly apposite. It seems to have fallen out of the blue. Very seldom is there any discussion of the fitness of the names which Churches bear, many of which are strange, indeed! And yet, how much dignity and respect could be added if some of the trite and hackneyed names could be exchanged for better-sounding ones. The writers quoted in the editorial bring some very pertinent suggestions. Perhaps the greatest criticism of all is that the vast majority of our Churches attach no significance whatsoever to their names. One is compelled to say that the naming of Churches has in the past been almost as arbitrary as the naming of children is wont to be. But why, after all, should a Church bear a name which means nothing to it? Or rather, why should not a Church endeavor to emphasize a potentially significant name? Christ, Grace, Trinity, the Ascension, for example, certainly are worthy of a place in the souls of people as well as in their ears. And what about the Apostles and other Saints, whose lives offer virtues that we might well be constantly emulating? No names sound better than St. John's, St. Paul's, St. Peter's, St. Luke's, St. Mark's, St. James', St. Matthew's, St. Stephen's, St. Andrew's, St. Michael's, St. Thomas', or St. Bartholomew's. One of the prominent tendencies in our Church has been to use names coming from Old Testament sources. While this is well enough, is there not more reason why a Christian Church should go to the New Testament for a suitable appellation? The use of purely local names has been a bane to good taste that helped to provincialize the minds of our Church people and destroy, or at least retard, what progress we might have mentally or spiritually made toward catholicity. It would be an excellent move if those of our Churches known merely by local designations were to adopt new and distinctive Christian names for themselves. These names could then be symbolized in the central feature of decoration, whether



the reredos, the chancel window, or the porch, by means of sculpture, painting, or stained glass. Observance of the patronal festival would annually bring back to mind the importance of the Church's name—especially if the Church had been dedicated on that day, or if the new name had been adopted on that day. A survey of the names of Reformed Churches, as they are given in the statistical lists of the General Synod of 1932 (excluding those Classes which do not report the Churches by their names), yields the following interesting summary, which is well worth careful attention:

Number of Churches bearing only local names, 299; St. John's, 159; St. Paul's, 125; Trinity, 112; First, 109; Zion, 97; Grace, 71; Emmanuel (Immanuel), 70; Salem, 68; Christ, 58; St. Peter's, 53; St. Luke's, 29; St. Mark's, 26; Bethany (Bethania), 21; Memorial, 17; Friedens, 16; Bethel, 14; Faith, 12; St. Jacob's, 12; Jerusalem, 11; St. James', 11; St. Matthew's, 11; St. Stephen's, 11; Second, 11; Heidelberg, 10; Hungarian, 10; Zwingli, 9; Calvary, 8; Ebenezer, 8; Hoffnungs, 8; St. Andrew's, 8; Hope, 7; Zoar, 7; Third, 6; Bethlehem, 5; New Jerusalem, 5; Paradise, 5; Peace, 5; St. Michael's, 5; St. Thomas', 5; Jacob's, 4; Saron, 4; Evangelical, 3; Messiah, 3; Mt. Hope, 3; Mt. Tabor, 3; Redeemer, 3; St. David's, 3; Shiloh, 3; Solomon's, 3; Ascension, 2; Beulah, 2; David's, 2; Fourth, 2; Good Shepherd, 2; Hebron, 2; John Calvin, Magyar, 2; Magyar, 2; Mt. Bethel, 2; Mt. Carmel, 2; Mt. Olivet, 2; Olivet, 2.

One each: Abbey, Amity, Ben Salem, Calvin, Centenary, Central, Community, Corinth, Cross, Daniel's, Eighth, Eleventh, Elias', English, Federated, Fifth, German, Glaubens, Gnaden, Good Hope, Gruetli, Harbaugh, Heil, Himmels, Jehovah, Karmel, Lazarus, Lebanon, Martha Memorial, Mercy, Morgenland, Mt. Hermon, Mt. Moriah, Nazareth, New Salem, Ninth, Olive, Palatinate, Paul's, Reformation, Resurrection, St. Bartholomew's, St. Benjamin's, St. Elias', St. Joseph's, St. Mary's, St. Vincent's, Samuel's, Simeon's, Smyrna, Swiss, Tabor, Temple, Tenth, Union, United Ursinus, Worms, Zeltenreich.

—T.

#### BETHANY ORPHANS' HOME

Rev. Henry E. Gebhard, Supt.

Rev. Dr. Elmer S. Noll of Schuylkill Haven preached to the children on Sunday afternoon, Dec. 3. His senior choir rendered two selections. There were about 60 in the company who visited the various cottages after the services.

We have decided to depart from old customs in the observance of Christmas. Instead of giving the children their packages any day they arrive before Christmas, we shall keep all until Christmas morning and distribute all on the same day. In our censorship we shall see that all "perishables" will be delivered at once.

In the circular letter which we ask pastors to post on their bulletin boards, we emphasize the following facts:

237 children in Bethany Family  
46 children admitted last year  
30 children under six years of age  
\$16,000 decrease in contributions (2 years)  
\$18,141.96 deficit Sept. 30, 1933

Year 1932 is first we reported a deficit since 1900

We receive no money from apportionment

30 per cent of the congregations of Eastern Synod made no contribution last year  
Additional copies of the Christmas letter can be had.

#### PHOEBE HOME, ALLENTOWN, PA.

Rev. F. H. Moyer, Supt.

The annual Christmas festival will be held on Sunday, Dec. 17, at 2 P. M., in the parlors of the Home. The program will be rendered by members of Zion Church and Sunday School, Allentown. The pro-

gram that is being prepared for Zion Church will be used at the Home festival, and there will be an address by the pastor, Rev. Dr. Simon Sipple.

It is almost one year now that the new building was opened. During the year our family has increased 66 per cent. Favorable action has been taken on some additional applications and there are many others whose circumstances are such that they will probably also be invited to come. While it had been the feeling of the authorities of the Home to admit only as many as the contributions of our Churches can support, there is danger of the Home overreaching itself at this time.

Before more guests can be received into the new building, more bedrooms in our infirmary will have to be furnished. The price for furnishing such rooms complete is \$250 each. The names of those furnishing rooms will be attached to the doors of the rooms. The furnishing of additional rooms will help to prepare the way for the admission of additional guests.

#### CEDAR CREST COLLEGE

The place of religion in the college was the subject of the discussion by 18 college teachers of that subject at a round table conference held at Cedar Crest College on Dec. 6. The 6 colleges consisted of 5 denominational institutions and 1 non-sectarian university—Lehigh. The others represented were: Lafayette, Moravian College for Men, Moravian College for Women, Muhlenberg, and Cedar Crest. Through the courtesy of President Curtis, of Cedar Crest, the group met in his home. The discussion was headed by Professor Charles H. Rominger, Ph.D., of the Cedar Crest department of religion and sociology.

The four points upon which all members of the conference agreed were: first, that religion, even in a non-sectarian institution, is an essential element in the life of an undergraduate; second, that the college faculties are awake to the opportunity to make up for the past by emphasizing religion more emphatically; third, that religion enables the student to organize his knowledge so that he may face the world with faith and certainty; and finally, that the courses in religion must have greater content and more material.

Each college found that its approach to religion was different: Lehigh urging students to "think through" religion from a philosophic angle; Lafayette stressing the religious spirit through the study of the Bible as literature; and Muhlenberg planning several courses emphasizing both the Bible and modern thought.

#### Dr. Curtis's Objective

Dr. Curtis, of Cedar Crest, explained the college's objectives thus: "The first and second years are spent in preparation of the ground for the initial content course in junior year. This begins with the life and work of Christ, followed by a course emphasizing the appreciation of Biblical literature as a medium through which the Spirit of God manifests Himself. In the senior year the crowning course is a required one which gives the theory of the true, the beautiful, and the good. These are in a course in aesthetics and ethics. The ultimate object of the course is to clarify and fix facts already acquired. It is also aimed to allow the student to think herself through the religious material into an atmosphere of faith and certainty."

#### THE 1933 CHRISTMAS APPEAL OF THE GEORGE W. AND AGNES HOFFMAN ORPHANAGE

Dear Friends of the Orphans:

The Board of Directors of your Orphanage makes an earnest appeal for liberal Christmas offerings to support our 72 fatherless, motherless and homeless children in the Hoffman Orphanage for the year 1934. We do not receive State aid nor Apportionment money to maintain this Home and support the children. We

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To-day at Philadelphia a school has caught Tennent's vision. To meet the present pressing need of trained Christian leadership, it is turning out, year after year, consecrated skillful deaconesses, pastors' assistants, church secretaries, missionaries and mission superintendents. Graduates of Tennent are now blessing the World in almost every avenue of Christian service. William Tennent's "Heavenly Vision" is being realized.

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must depend upon the annual Christmas offerings for the "daily bread," clothing, education and religious training of the children. The very existence of the Home and the children depends upon voluntary contributions.

To be an orphan is sad, but to be an orphan and enter the year 1934 with the "daily bread" cut thinner and all other necessities reduced is very sad. Please do not make the life of our boys and girls sadder by not giving an offering equal to last year's Christmas offerings. Your Board has reduced all salaries, and the Superintendent has reduced the number of employees and the current expenses of the Home.

The Christmas season has been and is the time to give an offering for the Hoffman Orphanage. Let nothing interfere with your giving an offering for the support of the orphans; neither withhold your offering from the children who became orphans through the death of a parent. We do not ask for luxuries, but we do plead for sufficient "daily bread" for each child for the coming year.

Seventy-two dependent children, with outstretched hands, ask you for money to give them a home and sufficient support, with plain, wholesome food for the year 1934. He who came to bring "good will" also said, "Inasmuch as ye did it unto the children, ye did it unto Me."

Your Board of Directors.

Rev. A. P. Frantz, Supt.

Mr. John L. Gerber, President.



# HOME AND YOUNG FOLKS

## Mary Ann Humanizes a Ph. D.

By William C. Rittenhouse

(Copyright by the Author)

(Continued from last week)

During his sleep he dreamed of a group of psychologists demonstrating the use of the newly-discovered personality—producing force which they were now able to control and apply to the transformation of character. The discovery of this new force had completely revolutionized the methods of character development. Formerly, behavior was determined by the application of psychological principles and laws extending over the life-time of a child. Now, with this new force, the same results were obtained in a half hour. Further study of this force would, without a doubt, show that sudden conversions under religious influences, were nothing but the results of this hitherto unknown force working upon subjects who, by chance, happened to be properly prepared, psychologically, for the reception of this force. The phenomena of religious and so-called spiritual experiences would soon be shown to be nothing but the results of the working of this force and the superstition of religion would be exploded.

The subject was a 12-year-old boy with an imish countenance who seemed to enjoy the experimentation. His character chart charged him with theft, lying, fighting, profanity, gambling, immorality, indolence, truancy, and cruelty. It was a formidable case, but the experimentation was begun with every confidence of success.

The boy responded finely to every stimulus. At the conclusion of the treatment he was asked how he felt.

"Like an angel," replied the boy.

The Ph.D.s smiled with satisfaction.

The boy had no more knowledge of how an angel felt, or is supposed to feel, than he had of the feelings of a gorilla.

The boy was dismissed and walked from the room like a perfect little gentleman, but scarcely had he closed the door before the Ph.D.s heard the vilest of profanity and gross epithets hurled at someone, and then the unmistakable sounds of a fight. Hastily opening the door, they saw the boy with the "angel feelings" attempting to beat the life out of a messenger boy.

Separating the boys and chasing the "subject" out of the building, they returned to the room and went into a scientific conference. What was the cause of their failure?

After a lengthy discussion and minute rechecking of their experiment, the unanimous conclusion was that the experiment was not a failure but a fine success. The boy's character had been transformed, but it did not last very long. The success of their experiment was similar to that of a highly successful surgical operation, but the patient dies of a weak heart. There undoubtedly was some physical weakness in the boy which they had overlooked. Most probably he had a very wobbly backbone. Physical imperfections would have to be more carefully investigated in future subjects.

The professor smiled. His doubts as to the existence of a personality-producing force were confirmed. Then he awoke, laughing, and began to think. Possibly

those psychologists who were trying to discover a personality producing force were not wrong in their belief. He had better not be too free in expressing his opinion about the theory.

Certainly some force had a great part to play in making the behavior of the doctor and his family, but he knew if he asked them about it they would say, "The power of God," and he did not believe in a God. Yet, there were the doctor, his wife and daughter, whose lives were a constant denial of his conviction. As he went to sleep the mechanism which controlled his convictions seemed somewhat uncertain how to function.

During the doctor's absence the professor had a happy time, but he realized that his fear of losing his mind caused him, at times, to appear as if his mind were wandering. He did his best to act naturally at such times, but was not always successful.

The evening the doctor was to return, Mary Ann and the car had mysteriously disappeared. The professor went down to the garage to make sure the car was not there. It was not. Then he felt piqued because he had not been invited to accompany Mary Ann. Why should he feel that way? What possible reason could there be for that unpleasant reaction? Mary Ann was a great friend and companion, but that was all. How absurd for him to feel peeved, like a little child, because he didn't get a ride. He was unable to account positively for the reaction. The most probable reason, he concluded, was that it was a flare-up of the inherited tendency to selfishness. It wasn't Mary Ann at all. It was his selfishness in desiring a ride when he was not wanted which was the reason.

As he returned from the garage he saw the mother trimming a rose bush. His commonsense returned. Certainly he should not have gone with Mary Ann and leave her mother unprotected. How thankful he was that he was not present when Mary Ann departed. How humiliating it would have been if Mary Ann would have been compelled to say to him, "I am so sorry I cannot take you along. We couldn't leave mother alone, you know," for he knew of a certainty that if he had been invited he would not have thought of excusing himself because the mother would be left unprotected.

His narrow escape caused perspiration to ooze out of his forehead. What would Mary Ann have thought of him! Then he was in more trouble. Why had he become so concerned as to what Mary Ann should think of him? He had risen to that stupendous intellectual height where he cared nothing for what people thought of him. He knew what he was and that was sufficient. He had emancipated himself from that inherited desire of men and women to receive the approval of others. He was disgusted with the childish struggle, everywhere, of people to win a little applause or praise.

He was thoroughly in accord with the declaration that 90 per cent of the people had the mind of a 12-year-old child. For the mobs at the seashore resorts 90 per cent was too low. Ninety-nine and one-half per cent would be much nearer the truth.

As the sun was setting, the professor heard the distant sound of an auto horn. Immediately he seemed to take on new life. He had a little thrill. Why should he be thrilled, even so lightly, at the sound of an auto horn? He couldn't understand it at all. In a few moments the car shot up the drive and stopped prompt-

ly at the porch steps.

The doctor and Mary Ann were joyful. They called their salutations like children just home from school.

"Hello, Mother. Here's Daddy," cried Mary Ann.

"Hello, everybody," called the doctor, as he jumped from the car, embraced and kissed his wife and shook hands heartily with the professor.

"Had a fine time while I was away?"

"Splendid, thank you," replied the professor. "May I help unload the car?"

"Sure," answered the doctor.

The car was piled full of boxes. The doctor had brought along supplies almost sufficient for a month.

"I am sorry I could not take you along," explained Mary Ann, "but you can see the reason for yourself," and she pointed to the crowded car.

"Thank you, but I couldn't have thought of going along; your mother—"

"Oh, mother would have been all right. She is often alone here. It's perfectly safe," interrupted Mary Ann.

But it wasn't safe for the professor. His mechanism was slipping terribly. He was acting the hypocrite again. In truth, he had gone one step further—he was a liar. Not an honest-to-goodness liar, but he lied in this instance, nevertheless. A hypocrite usually became a liar also. It all depended in how tight a place the hypocrite was caught. Every psychologist knew a hypocrite would lie when he was in an unpleasant situation, to save his face. Now, he had done that very thing! What kind of a man was he becoming? Never again would he lie, no matter what the situation.

For over a week he had been playing the hypocrite, and now it had become a fixed habit. Had he not taught, "do a thing three times and it becomes a habit?" He shuddered at the thought of becoming a confirmed hypocrite. He was adding a hypocrisy complex to his fear complex, and he could not help himself. He was in danger of developing an inferiority complex; he was likely to become obsessed with a belief that he was losing his mind, and Mary Ann was producing certain reactions which were causing him much concern. She was giving him too many thrills for comfort or safety. Some of his behavior had been very remarkable.

There were times when he had not behaved at all, he thought, at least, at those certain times his behavior was not dignified. He was in trouble. Trouble which could not be sublimated. What would the end be?

Just as he had expected, after dinner the doctor began inquiring about his health, took his pulse, then went into the cabin and returned with an instrument and took his blood pressure. The professor became very nervous.

"Fine, fine," was the doctor's comment. "I didn't think one week here would accomplish so much for you; but go a little slowly for a while yet. Don't bother about a thing. Relax. You still have a little nervous tension. Live your life here like a kid."

The doctor's satisfaction with his condition was a comfort to him, but the examination confirmed his belief that the doctor feared some trouble with his brain might yet develop. He was right in his conclusion that Mary Ann was his private nurse and observer. Mary Ann was doing things, at times, which did not at all seem to be unconscious reactions to stimuli. Yet they could do nothing else, but they were acting with such purposiveness



that they appeared to have intelligence. Mary Ann was doing things with a purpose, but far different from that imagined by the professor.

Her joke about "knocking down her man to get him" was ceasing to be a joke. Daily the professor was becoming more interesting, more attractive to Mary Ann, and he was not decreasing in the estimation of her parents. He was somewhat conceited; that was shown in his painstaking efforts to keep his hair brushed and parted in a manner which was unnatural for the hair, but it gave him a distinguished appearance. Then he had a habit, when in earnest conversation, of running his fingers through his locks of hair and throwing them backward. He had acquired this habit on the lecture platform. He used to gesture when he made important points and paused so they might "soak in" on his unsophisticated audiences. It was a distinct purposive act of his to impress his hearers with his personality. To attempt to place the responsibility for this act upon stimuli, other than that of self-conceit, was futile. He was unhuman, in that he had no other interest than his books and his profession. He was very positive about every declaration he made, and he was an atheist. Except for these things, he was a fine chap. Time, experience, and Mary Ann would correct these defects considerably.

Father and mother were not distressed because of them, for the doctor had had a long conversation with the Dean of the university and the doctor had learned that, barring these minor defects, the professor was a remarkably fine character and had come from an excellent family.

As the professor was sitting on the porch next morning looking over the mail, which the doctor had brought along with him, he heard the rolling of the farmer's wagon as it was being hauled down the road. The farmer turned in at the driveway and stopped at the porch steps. The professor was greatly amused at what he saw. All the children were sitting on the floor of the wagon, their faces aglow with pleasure and expectation. On the wagon was a large box. The trip to the station to secure the box was one of the great events of the life of the children.

The doctor came out and stated what was obvious, "Well, I see you've got it."

"Yes," drawled the farmer with his queer accent, "and the younguns is crazy to see what this here new radio is like, and I'm kinder interested myself."

"Well, just help me unpack it and set it up and we'll soon see what it is like."

(To be continued next week)

### WHEN DISCOURAGED, THINK OF THIS

"Did you ever stop to think that hard times mean nothing to a hen? She just keeps on digging worms and laying eggs, regardless of what is said about conditions. If the ground is hard she scratches harder. If it's dry, she digs deeper. But always she digs up worms and turns them into hard-shelled eggs.

"Did you ever know of a hen starving to death waiting for worms to dig themselves to the surface? Did you ever hear one cackle because times were hard? Not on your life. She saves her cackles for eggs."

### Through Valleys Of The Shadow

Where the Radiance of Childhood Persists

By Guy Emery Shieler, Editor of  
"The Churchman"

Coming back from four days in the mountains of Kentucky and Tennessee I asked myself, "Have I been through some crazy inferno—or the habitation of celestial choristers?" There seems to be no answer to the question; so complex and

contradictory are the elements which compose the fantastic picture.

For long years—far too many—I have known something of the poverty in congested city areas. Children of the tenements, beaten by a mad industrial order, have their rightful appeal, their just claim to relief from the inordinate weight that crushes so relentlessly upon them. But with no lesser right do the thousands of children submerged in the valleys of the Kentucky and Tennessee mountain mining camps hold out their hands for help.

I came into these mountains knowing only what I had read and heard of southern mountain life. My impressions, therefore, were those of a novice. If they are unbalanced or prejudiced, ignorance must be my excuse.

Never before has poverty seemed to leap upon me and strangle me as it did in these mountains. "Here is futility!" rang in my mind. Wherever one looks along the lovely ridges, down their sides and into the valleys, in the rural sections of Harlan and Bell Counties in Kentucky and Campbell County, Tennessee, walks desolation—a desolation made unbelievably grim through an industry expanded by war and now in the backwash of economic

### SOME DAY

Some day there'll surely come

Your share of true success,

If meanwhile you work nobly on

In face of storm and stress.

Some day there'll surely come

Your share of robust health,

If you obey the laws of God

And covet spirit's wealth.

Some day there'll surely come

Your share of happiness,

If you now do the best in you

To help those in distress.

—Grenville Kleiser

catastrophe. Down in the bottoms of the "hollers", as the natives call them, the grimy little cabins of the miners, crowded one upon another, seem to lean together in desperation and shame. In and out of them goes Anglo-Saxon childhood; much of it a childhood glowing with such beauty as I have seldom seen; all of it undernourished, ill-clad, underprivileged; much of it battling desperately with sickness—sickness which strikes hard from the darkness of hunger.

There is physical beauty here, the beauty of the mountains and the beauty of the children; all else dramatized by the very contrast, is ugliness, stark and gruesome. But there is another type of beauty—that of character, of love, of service.

For many months I had known of the Save the Children Fund. It had been working, so I was told, for the children of the mountains. What was the need? What was the organization doing to help meet the need? Was it overlapping the work of other organizations? Was its work solely that of relief or had it a permanent program? Was it using trained social workers? Was it effectively administered? These and other questions had disturbed me. So I went to find an answer—and did.

Over a road winding along a creek and through the dingy street of a mining camp I drove to a small frame building. Stepping through a doorway I came into a room crowded with mothers holding children in their laps. It was the day for a periodic Save the Children Fund Health Conference. In an alcove a doctor was leaning over a naked child, who was in the process of examination. Before the day was over all the children were to go through this procedure of discovery.

"What do you think of this?", asked the doctor, flashing a light into the mouth of

one of the children. I saw a set of teeth as black as the coal in the mines. "No toothbrushes?", I asked. The doctor smiled. "Lack of vitamins," she replied. "It means complete loss of the teeth if it's not corrected."

I stood for a long time studying the faces of the mothers and children. Many of them were faces of sheer Anglo-Saxon beauty, which neglect and hunger had not yet destroyed. Close at hand sat a boy, perhaps nine, possibly ten years old, clad characteristically in ragged overalls and shirt. But neither dirt nor rags could conceal the beauty of his bright face or the splendor of his well-wrought hands.

From month to month the health charts tell the story of these children fortunate enough to come under the care of the Save the Children Fund's doctors, nurses and other social workers. Food, clothing, cod liver oil help them toward health, as well as education.

Education? Such as it is. I went the next day through another valley, and mining camp to a local school. I have no words to describe the so-called equipment. If the desks and seats had been constructed a hundred years ago—perhaps they were!—of second-hand lumber, and battered by children through all that period, they could not have been worse. There were fifty-four children in this one room, ranging from four to fifteen years of age. Every day each of the two teachers took these children, in age groups, through twenty-seven courses: "When I came here," one of the teachers told me, "we had only twelve text books." That is typical of these mountain schools, for these states do not supply school books, although Save the Children Fund is helping to meet this need.

At the noon hour I saw these children, many of whom had had no breakfast, receiving their bowls of soup, supplied by the Fund. Half of them were barefooted; many had never had a pair of shoes. When the weather turns cold they will be kept at home.

And this is America the beautiful, the just, the land of skill and brains!

"What about sickness?" I asked one of the teachers. "We have plenty of it," she replied. "They come with scarlet fever and small pox—and I have to let many of them stay." "Why?" I asked. "Because their parents have told me I better not send them home—and I know what that means."

I pondered. "How do you keep from going mad?", I asked.

She smiled and I knew the answer as I looked again at the children.

Everywhere I went I asked social workers, doctors, local clergymen, teachers, business men what they thought of the Save the Children Fund. Without exception there was ardent approval and gratitude. Under the skilful guidance of trained social workers and nurses the Fund is doing its part toward meeting the desperate need for relief; but its program includes much more.

Permanent health centers, gardening and canning projects, children's story books in traveling libraries, school books, work programs for women, church sewing groups, school lunches, recreational leadership, and houses of childhood, with bi-weekly child clinics, book and game rooms, wards of two or three beds, libraries on child welfare and allied subjects, miniature houses in which children may learn home-making—these are some of the projects planned and partly in operation in conjunction with the local Churches.

I can think of many needs which place a heavy demand upon us this Christmas season, and many noble organizations through which one may help in meeting these needs. I can think of none more deserving than the Save the Children Fund. Checks for shoes, health work and other causes, and story books for children, may be sent to the Fund at 156 Fifth Avenue, New York, or to this paper.



Duane, aged three years, watched his baby sister in great astonishment as she pulled herself up in a standing position for the first time. Then he rushed excitedly into the next room calling: "Oh, Mother, come quick! Sister is standing on her hind legs."—Children.

## Junior Sermon

By the Rev. Thomas Wilson Dickert, D.D.

### CHRISTMAS FOR ALL

Text, Luke 2:10, 11, "And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord."

There is something universal about Christmas which we ought never to lose sight of. And, at the same time, there is something so personal and individual about it that each one of us can feel that it is our Christmas.

Would it not seem strange to you as Christian children to be in a place where Christmas is not yet celebrated? You and I have been so accustomed to the celebration of Christmas from as far back as we can remember down to the present time, that we can scarcely conceive the possibility of being without it. And yet, there are many places in the world where Christmas is not celebrated, because the people either do not know about the coming of the Christchild or because they do not believe on Him. The hundreds of millions of Mohammedans in the world do not accept Christ as their Savior, and do not celebrate Christmas. Millions of heathens of other faiths take the same attitude toward Christ and Christmas.

I have never been among heathen people and therefore cannot tell you what it would mean to spend Christmas among them. I had an experience along another line which enables me to form a faint picture of what a country, or a city, or a home would be like without Christmas. Twenty years ago this summer I spent the Fourth of July in Antwerp, Belgium. It seemed strange to me to wake up on our national holiday and not to hear the noise of firecrackers and pistols and other firearms, and not to see the Stars and Stripes waving from every building along the street. It was the strangest and quietest Fourth of July I ever experienced. It must be still worse to spend Christmas in a place where Christ is not honored and where His praises are not sung.

There is every indication that Christmas was intended for all, because Christ was intended for all. In the golden text of the Bible, John 3:16, we are told, "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." God loves not only one nation, but all nations; not only one portion of the world but the whole world.

This fact is emphasized by the angel who came to bring the good news of the first Christmas to the shepherds on Judaea's plains. They were keeping watch over their flocks by night, and an angel of the Lord stood by them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, "Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people: for there is born to you this day in the city of David a Savior, who is Christ the Lord. And this is the sign unto you: Ye shall find a babe wrapped in swaddling clothes, and lying in a manger."

When the angel said, "I bring you good tidings of great joy which shall be to all the people," he meant that the Savior who was born was intended to be the Savior of all men, and that Christmas was for every one. This is the universal note of his message. But, as I said above, it

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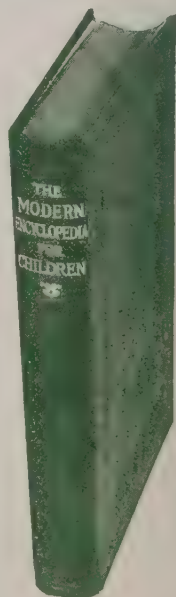
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also has a personal and individual note, for he declared, "For there is born to you this day in the city of David a Savior, who is Christ the Lord."

Christmas is not yet universally celebrated because Christ has not yet been accepted by all the people as their Savior. But in Christian countries and communi-

ties Christmas is celebrated not only by those who are Christians but also by many others who have caught the contagion of the Christmas spirit.

Those who believe that it is the privilege and duty of Christians to make Christ known to the whole world and to make Christmas a day to be observed by the



whole world, can readily see that there is still a great deal of work to be done to accomplish this holy purpose. Christ left the preaching of the Gospel and the extension of His Kingdom in the hands of His followers. His last promise before He ascended into heaven was this: "But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses both in Jerusalem, and in all Judaea and Samaria, and unto the uttermost part of the earth."

Although Jesus was outside of Palestine but once, spending practically all of His life in the Holy Land, yet He had a world vision and a world program. He said to His disciples, "All authority hath been given unto me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world."

There are those who think we ought to let the heathen alone in their false religions and not attempt to win them for Christ and His Kingdom. But such is not the thought and wish of the Master Himself. He speaks everywhere in world terms. When the disciples asked Him about the end of the world, He said, "The gospel must first be preached unto all the nations." St. Paul had caught the spirit of the Master when he wrote to Timothy: "This is good and acceptable in the sight of God our Savior; who would have all men to be saved, and come to the knowledge of the truth."

I hope you, boys and girls, will early catch the world vision of the Christ, and do all you can to help Him to realize it. While you enjoy your Christmas blessings, may your hearts go out to the many children to whom Christmas does not mean anything at present, and let your prayer be that the time may speedily come when Christmas, which is meant for all, may be enjoyed by all.

This is no time to think of giving up the purpose of making Christ known to the whole world. The world needs Him and His gospel more now than it ever did. It seems a pity that not more has been accomplished during the nineteen centuries that are passed in making the kingdoms of this world the kingdom of our Lord and of His Christ. There will be much work left for you to do to help make Christmas a blessing for all.

"Joy to the world! the Lord is come:

Let earth receive her King;  
Let ev'ry heart prepare Him room,  
And heav'n and nature sing."

## AUTUMN

Ruth E. Clymer

Who has not felt on an autumn day  
The thrill of a boisterous wind!  
'Tis the Queen of the season of fruitfulness.

Who seeks her afar may find  
Her bustling about, 'mid the later flowers,  
With the bees, who are working fast;  
There she is in stacks of waving corn,  
And with the flowers, while they last.

She can be seen in the squirrel's nest,  
Among the nuts safe stored away;  
In the cider-press, with the apples red,  
Round the pumpkins, then in the hay.  
The grapevines, too, are sending a smell  
Through the lanes, that is fragrant and sweet;

The skies seem so blue when this Queen  
of Fall  
Makes her rounds with noisy feet.

She seems in league with Old King Sun,  
To get him to ripen the vines,  
To bend the trees with fruits low down,  
To unfold all of Nature's mines.  
The cricket sings, the swallows soar,  
To our hearts comes again a thrill,  
For the season of Autumn is here once  
more,

On the mountains, the vale and the hill.

A little miss of four came tearfully to her mother one morning with the complaint, "How can I button my dress when the button is in the back and I'm in the front."—Labor (Washington).

It was in front of an art institute where two stone lions stand guard on the steps. "How often, my lad, do they feed those two big lions?" said a man to a little newsboy.

"Whenever they roar," was the straightforward reply.

## Home Education

"The Child's First School is the Family"  
—Froebel

### IS THERE REALLY A SANTA CLAUS?

Louise Price Bell

This is the question with which hundreds of mothers will be faced this year just as hundreds of other mothers have been faced with it for generations. If the idea of Santa Claus is handled wisely there need be no heart-breaking sobs nor bitter disillusionment, simply a natural, normal and gradual realization of facts.

"There is a Santa Claus—and there isn't," we can tell the children. "There is not a real flesh and blood man with high boots, muffler and snowy beard, of course, for if there were how could he ever get down narrow chimneys on Christmas Eve? But that is not all of

the story. For there is a Santa Claus, more kind, more able and more capable of bringing Christmas joys to all of us than the one you have heard so much about. If Santa Claus were a flesh and blood man, like your father, then he would have been dead long ago, since children have had their Santa Claus for hundreds of years. The reason why Santa Claus is just as much alive this Christmas as he was one hundred years ago, is because he is made of something which lasts forever, and that is a THOUGHT. People, houses, even trees stay here only a short time, but a THOUGHT that is really fine and good will pass on from mind to mind, and it will last forever, if fine enough.

"Sometimes human THOUGHTS take on a human form. So it is with Santa Claus. He is a good THOUGHT that has been passed on and on. He was here long before we were and he will be here long after we go.

"Santa Claus is the Spirit of Christmas, and was first seen because of love, for the thought of love has been passed on at Christmas time through the ages. And as long as we have love in our hearts at Christmas time, just so long will the image of Santa Claus be with us, to gadden us at that season."

It is too bad that there are not more things as real and as good and as worthy of long life as Santa Claus. For if there were, the world would be a better place to live in than it is now. Santa Claus is a living thought, but we must not forget to teach our children that the Christ-Child is much more than that. He is real. He was an actual flesh and blood Child who really lived and grew to manhood and became the greatest of all teachers.

Christmas was named after Him, children should be told. And the errand of Santa Claus is to do the Christ-Child's will at Christmas time—to make everyone happy, to cheer the sick and lonely, and to make all glad that the Christ-Child came and taught us.

Yes, teach the children to believe in Santa Claus, but to believe in him as the Spirit of Christmas. Then the older they grow, the better they will understand him, and the more they will realize the happy influence he has had on their lives. Let them hang up their stockings and set out a lunch for him if you like. Play with them about Santa, for that is great fun for them, and fun is a part of Christmas.

This Santa, like many fairies in their story books, will be more delightful by far than he would be if he were a "really, truly" man. Besides, it is dangerous to tell them untruths about anything; it breeds untruthfulness. And with regard to Santa Claus it often results in later disillusionments that kill all the good influences which he should and does have over his loyal followers.

"It seems that children with kindergarten training have more initiative, a wider experience, more fundamental information, and better habits than have the children who have not had kindergarten or similar training."—W. O. Kelley, Education Department, Wingate Junior College, North Carolina.

Is there a kindergarten in your community? If not, it would be quite worthwhile to try to get one opened. Be sure that a properly trained kindergarten teacher is put in charge. The National Kindergarten Association, 8 West Fortieth St., New York City, will gladly aid you with advice and publicity material.

"Oh, Mary," said Mother when she discovered her small daughter scrubbing the little kitten with soap and brush, "I don't think Kitty's mother will like for you to wash Kitty that way."

"But, Mother," answered Mary, thoughtfully, "I really can't lick it."—Unknown.

### THE CHRISTMAS TREE

I love to see a Christmas tree,  
All brilliantly bedecked,  
Enrobed in glittering beauty,  
So sturdy and erect;  
As if, deep in its heart, it knows  
What Christmastide doth bring,  
What mean the anthems and the  
Noels  
That all do sweetly sing.

We look upon our Christmas tree  
As meaningless, I fear,  
A pretty sight on which to gaze,  
Which adds to Christmas cheer;  
But it a better mission has,  
A meaning deep and true,  
Its story, coming down the years,  
Brings solemn joy anew.

In heathen land across the sea,  
In savage days of yore,  
A sacrifice of blood was made,  
To stay the wrath of Thor;  
On Christmas Eve they gathered  
'round  
His giant thunder-oak,  
Man's blood upon its roots they  
poured,  
Thor's favor to invoke.

But missionaries from Christian land  
The thunder-oak hewed down,  
And in its stead the fir tree placed,  
In ever-verdant gown,  
Whose color never pales—whose  
crown

Points to from whence He came,  
Christ Jesus, Babe of Bethlehem,  
Whom earth does now acclaim.

This is the tale the fir tree told,  
On Christmas Eve to me,  
How in its verdant innocence,  
It has thus come to be  
A symbol of eternal life,  
Of life beyond the grave,  
Of immortality attained  
Through Him who came to save.

—Walter Esmer



## Birthday Greetings

By Alliene De Chant Seltzer

Because father and mother have taught us that the real spirit of Christmas is God's gift of the Baby Jesus, I want to share with you the story of last Christmas at our mission in Morioka, Japan, in words of our missionary evangelist, Gilbert W. Schroer. And how I wish that I could let you see the picture that heads this letter, for it shows the "Mothers and Kindergarten Teachers Interpreting the Nativity," in a love—ly way. The Japanese Mary, garbed in white, kneels beside the manger; Joseph is with her; and the Shepherds and Wise Men have brought their gifts. To the left of the picture is a Christmas tree with White Gifts piled about its base. Missionary Schroer's letter reads like this:

Dear Friends:

Standing room was at a premium at our last Kindergarten Christmas Program. The Japanese Kindergarten teachers had done their utmost to make it the best that had ever been given in our new Christian Education Building. As you can readily imagine little tots need a great deal of time to make things, but when they have been able to finish it the results make a great impression upon their lives. One of the lessons we especially hoped to teach the children through the Christmas season was that "It is more blessed to give than to receive." This was done by having the children make gifts for their fathers and mothers and ten orphan children. For weeks the Kindergarten room was a busy work shop. Gradually the simply embroidered table covers for the mothers became attractive even though done by little clumsy fingers. A huge lump of clay was brought in and out of it were molded little vases by the children that could be used for flower vases or pencil holders by the fathers. Shaped and painted by their own hands they made very inexpensive gifts yet far more appreciated than things bought at a store. For the orphan children, who were to be their guests of honor, they made bean bags and puzzles.

As the evening for the program approached the children became more and more anxious to have both parents present to share with them their Christmas joys. But it is not such an easy thing to have both parents, who know not the joys and message of the Christmas season present at such a program. Especially is it difficult to get the fathers to attend. But every day the children returned home with the same plea, "We simply cannot have a happy Christmas unless you come." So with forty little children going out daily with this hearty invitation is it any wonder that standing room was at a premium when it came time for the program?

The parents were coming but would they understand the Meaning of Christmas and why we celebrated it? Therefore, at the Christmas for the Mother's Club, which was held a few days before the Kindergarten Christmas, Mrs. Schroer, in simple language, told them the MEANING OF CHRISTMAS, illustrating her talk by pictures of the Nativity and maps of Palestine, and interspersing it with Scripture Readings of the Christmas story, read by one of the mothers who is interested in Christianity.

After the talk all the mothers, carrying lighted candles, were led from the Junior Kindergarten room through the halls into the Senior Kindergarten room while the Christian Education Building Quartette sang "Oh come all ye faithful." When the mothers were seated "Silent Night, Holy Night" was sung during which time the curtain very quietly and slowly opened upon a pantomime of the Nativity scene interpreted by five mothers and three Kindergarten teachers, as shown in the cut

at the beginning of this letter. This Christmas program for the mothers prepared them for the Kindergarten Christmas which was to follow a few evenings later.

The day at last arrived, the mothers knew the meaning of Christmas and the gifts for the orphan children and the parents were ready. The program began with a beautiful worship service in charge of the Kindergarten teachers and children. One of the teachers very ably told the story of "Why the Chimes Rang." All during this worship service one could have heard a pin drop, it seemed so quiet, even though only a few professing Christians were present in that large audience. Well planned programs, ably presented, is one of our methods of bringing the Gospel of Jesus to the tailor, the butcher, the barber, the blacksmith, the farmer, the vegetable man and the grocer, who live in this community right under the eaves, so to speak, of the Morioka Christian Education Building.

After the Christmas Programs of the various departments of our Christian Education Building work had been held, our Japanese Christian co-workers, seven in number, had Christmas dinner with us in our home. We all felt that, in spite of the depression, we had had a most blessed and sacred Christmas.

More than 400 children attended our Christmas program in the various departments of our work. More than 30 mothers heard "Why we celebrate Christmas." An unknown number of homes were reached. Lasting results were evident. Yet all our expenses, including all gifts and cakes, did not exceed \$20. May it have been a step nearer our goal of bringing the Christ Child into every heart in this community.

Yours in His Service,

G. M. Schroer.

Teacher: "If your mother is shopping and finds she has left her purse at home, she may ask the clerk to send the parcel C. O. D. What do these initials mean?"  
Bright Boy: "Call on daddy!"

## Puzzle Box

### ANSWERS TO — DOUBLE-TIED WORD CUBE, No. 44

W A V E R  
A B O V E  
V O T E S  
E V E N T  
R E S T S

### WORD SANDWICHES, No. 17

(Insert 4 letter words)

1. S——R. Insert a girl's name and get one indulging in winter sports.
2. C——S. Insert Metric System measures and get a mark of affection.
3. M——T. Insert a foreboding and get a very brief period of time.
4. D——S. Insert a float made of logs and get movements of the wind.
5. B——Y. Insert a form of condensed vapor and get to be of vigorous mind.
6. O——E. Insert what the bell did and get a citrus fruit.
7. A——S. Insert to repair and get to correct or improve.
8. A——S. Insert a swinging door in a fence and get semi-precious stones.

—A. M. S.

### THE PASTOR SAYS:

The pastor who could transform all his calloused members into honest-to-goodness Christians, would be in danger of being kidnapped by other congregations.

—Now and Then.

## The Family Altar

The Rev. Alfred Grether  
Defiance, Ohio

### HELP FOR WEEK OF DECEMBER 18-24

**Memory Verse:** "The earth shall be full of the knowledge of Jehovah, as the waters cover the sea." Isaiah 11:9.

**Memory Hymn:** "Hark, What Mean Those Holy Voices?" 123 in Hymnal of Reformed Church.

### Monday—A Vision of World Peace

Isaiah 11:1-9

What Isaiah here says about the "shoot out of the stock of Jesse," is in striking contrast with his prophecy (Chap. 10) concerning the enemies of God. There he pictures God bringing down the proud and haughty nations that oppose Him with a mighty crash, as of falling trees. But from Jesse a new, thrifty shoot should spring up that should not die but be an unspeakable blessing to the whole human race. From it powers of healing and salvation should go forth and bring to fulfillment the bright heartening vision of verses 6-9. Christ, the Prince of Peace, is the blessed one to whom such honor and power are attributed.

**Prayer:** We thank Thee, dear Father, that by sending Thy Son to earth Thou didst lay a sure foundation for Thy kingdom and that to Him, in a great enduring reign of peace, the nations shall be gathered. Grant us Thy peace that passes understanding. Amen.

### Tuesday—The Prince of Peace

Isaiah 9:1-7

Isaiah foresaw that help and deliverance was to come to our sin-cursed race through the birth of a heavenly child to which he gives five most significant names. The last of these, "Prince of Peace," places Him before us as the one under whose reign war itself shall die and all the things that are for use in making war shall be for burning. This last name, more than any of the preceding, reveals the effect of His coming upon human society, assuring us that He, the peace bringer, will bring deep, abiding peace to the troubled world—as truly as He by a simple command assuaged the troubled sea. The five great Names and the "Zeal of the Lord of hosts" are God's pledge for the fulfilling of His grand promise.

**Prayer:**

"Hail the heaven-born Prince of Peace!  
Hail the Son of Righteousness!  
Light and life to all He brings!  
Risen with healing in His wings." Amen.

### Wednesday—The Covenant of Peace

Ezek. 34:25-31

"I will make with them a covenant of peace" is the charter on which the kingdom of Christ is founded. As God Himself, according to the declarations of this chapter, interposed on behalf of His people, bringing the false shepherds to judgment and assuring His flock that He would "deliver them out of the hands of those that served themselves of them": so He in Christ delivers men and nations from the powers of sin and death and establishes with them His covenant of grace. It is to this covenant that we must look not only for personal redemption but also for the improvement of the race and for world peace. It is only by whole-hearted acceptance of God's grace that the races can be redeemed and reunited.

**Prayer:** We thank Thee, our Father, that Thou in Christ hast established Thy covenant with us. Grant that we, each day, may have a better realization of what His coming should mean to us and all mankind. Amen.



**Thursday—The Bond of Peace**

Eph. 2:11-22

"Sweet bonds that unite all the children of peace!

And thrice blessed Jesus, whose love cannot cease!"

The poet who penned those familiar lines had a beatific vision, which all Christians ought to have and be governed by. The children of God the wide world over are in their very nature children of one household and children of peace. The redeeming love of the "thrice blessed Jesus" makes them such. He who reconciled men of all climes and classes to God through the blood of the cross also links them to each other in one grand Christian fellowship. The more they become conscious of their peace with God, the stronger grows the bond of peace that unites Christians to each other.

**Prayer:** We thank Thee, dear Father, for the sweet peace of heart and mind that we possess through faith in Jesus Christ. Bring those who do not know Thee into the same happy relation with Thyself. Guide all men and nations into the way of peace. **Amen.**

**Friday—The Blessings of Peace**

Ezek 36:22-31

There can be no blessedness and no enduring peace without goodness. Where this is lacking, even the tangible blessings that wicked men put their trust in will fail or prove a curse to them. The blessings which God in our passage promised to give were to follow upon a thorough moral and spiritual cleansing of the people, performed by God himself; yet not without a whole-hearted turning to Him on their part. Two results of it should be: abundant material prosperity ("I will call the corn"), and a restoration of godliness that should cause them to loathe themselves because of their sins and to rejoice in living unto God.

**Prayer:** We pray, our Father, that Thou wouldst make men, everywhere, conscious of their need of Christ. Do Thou, through Him, grant redemption and peace to all who hunger and thirst for righteousness. **Amen.**

**Saturday—Peace on Earth**

Luke 2:8-20

The song of the angels, though short, was the sweetest ever listened to by human ears or penned by human hand. It was a prophecy of all the blessings that should flow forth upon human society from Immanuel; but also of the glory which should be given to God through the sinless life and perfect work of the Redeemer. All that Christ said and did, all that He is doing today to bring salvation and peace to men, is a development and fulfillment of this song.

**Prayer:**

"O come, O come, Emanuel,  
And ransom captive Israel!

O come, Thou Day-Spring, come and cheer

Our spirits by Thine advent here;  
Disperse the gloomy clouds of night,  
And death's dark shadows put to flight."  
**Amen.**

**Sunday—Universal Peace**

Isaiah 2:1-5

Jerusalem was the rallying place of the Jews. To its temple they, from all corners of the earth, regularly went to worship. Our Scripture portrays the Church with its soul-saving Gospel as a much greater and more attractive center and power of religious influence. Being estab-

## CHRISTMAS GIFT SUGGESTIONS



**NEW INEXPENSIVE  
GIFTS OR REWARDS  
THAT WILL BE  
APPRECIATED**



No. 88

### NEW NATIONAL COMBINATION LETTER OPENER AND BOOKMARKS

Size 1 1/4 inches long.

An entire new line of this very popular Combination Letter Opener, and Book Mark made with German silver finish, with attractive designs, complete with silk cords. Each one is packed in a separate glassine envelope.

**No. 88**—Shaped as a Star with a center design of the Shepherds looking toward the City of Bethlehem. The lower part is constructed as a letter opener and has the wording "Glory to God in the highest." Furnished in red, green and dark blue colors, with German silver finish and attractive silk tassels. **Price, 15c each.**

**No. 89**—Designed as a Star with an illustration of the Wise-men on Camels on their way to the City of Bethlehem. The lower part is constructed as a letter opener and has the wording "Peace on Earth." Furnished in red, green and dark blue colors with German silver finish and attractive silk tassels. **Price, 15c each.**



No. 89

### MY SUNDAY SCHOOL DIARY AND AUTOGRAPH BOOK

You've seen diary albums and autograph books of various kinds—but not one like this. Here is really something different. A precious memory record of golden days.

**Neatly Boxed**

Printed in two colors, light blue and black. Space for autographs and snapshots of the Pastor, the Superintendent, the Teacher, etc. Fifty-two spaces provided for a diary of all Sunday events for a year. A record of Sunday School attendance. Many Scripture quotations and verses expressing the value of friends. Cover title is embossed with genuine gold leaf. Sixty-four pages.

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Lithographed in nine colors.

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- No. 1499—The Prophet Daniel
- No. 1500—Mary and Martha
- No. 1501—Follow Me
- No. 1502—Baptism of Jesus
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lished by God Himself in the top of the mountains, all nations are drawn unto it and vie with each other in seeking and reaping the blessings it has to bestow. The effect is so sweeping that the whole race, as it were, is born anew. War and the cry of war cease—become so distasteful that all the instruments of war are forever put out of sight or are converted into implements that further the pursuits of peace and happiness.

**Prayer:** O Lord, speed the day, when the

religion of Jesus the Christ shall have taken such firm hold on the hearts of all men, that war and the things that lead to it shall be forever banished from the earth and peace through Thy Son shall reign supreme. **Amen.**

Mrs. McCanley: "Teddie is two years old and has been walking since he was ten months old."

Mrs. Collins: "He must be awfully tired."

**GETTYSBURG CLASSIS**

Gettysburg Classis met in regular fall session on Nov. 2, at 9:30 A. M. at Zion (Shaffer's) Church, Jefferson Charge, Rev. Paul D. Yoder, D.D., pastor. The meeting was opened with devotional services conducted by Rev. Albert O. Bartholomew,

Littlestown, Pa., after which Classis proceeded to business.

The various committees, having in charge the work of the different boards of the Church, presented their reports. Representatives of the boards were present and addressed Classis. Among those who

spoke were Dr. Henry I. Stahr, for the Board of Christian Education, Dr. A. V. Casselman for the Board of Foreign Missions, Mr. Joseph S. Wise for the Board of Home Missions, Dr. Harry N. Bassler for the Board of Ministerial Relief, Rev. A. P. Frantz for the Hoffman Orphanage.



Rev. J. Rauch Stein, D.D., addressed Classis in regard to Church membership, and Rev. Clayton H. Ranck, Philadelphia, on the Student Work of the Church.

The various apportionments, handed down by the Executive Committee of General Synod, as well as those from Potomac Synod, were adopted by Classis and apportioned upon the different congregations for 1934.

Classis directed its Missionary and Stewardship Committee to arrange for the annual Consistorial Conference and also for an exchange of pulpits in behalf of the subject of stewardship. The Committee on Evangelism sponsored a Men's Mass Meeting in Trinity Chapel, Hanover, on Oct. 29, at which 603 men were present, the meeting being addressed by Dr. Charles E. Schaeffer, Philadelphia. Classis adopted a strong resolution on temperance presented by the committee on social welfare. A committee was appointed on the Church paper, and Revs. H. H. Hartman, D.D., and G. Howard Koons were appointed delegates to the Convention of the Pa. Council of Churches, Harrisburg, Pa.

On Thursday evening, the meeting was addressed by Dr. Allan S. Meek, York, Pa., on "Christian Citizenship." All the active pastors and several of those without charge as well as the elders representing the different charges attended the meeting. The members of Classis were delightfully entertained in the homes of Zion congregation.

The annual meeting of this Classis will be held at Redeemer's Church, Littlestown, Pa., on April 16, 1934, at 7.30 P. M., and the fall meeting for 1934 will be held on Tuesday, October 30, at St. John's Church, McKnightstown, Pa.

E. M. Sando, Stated Clerk.

#### LIBERAL ARTS BUILDING FOR FRANKLIN AND MARSHALL COLLEGE: ABLE ADMINISTRATION OF PRESIDENT APPLE

The erection of a Liberal Arts Building in the near future, and the efficient administration of the college were the salient features of the Report of President Henry H. Apple to the Board of Trustees at its winter meeting Dec. 1. The annual report of the Comptroller showed a surplus for the year, as it has for each year since 1914. The enrollment this fall is almost normal, only three students less than last year. The number of new students entering this fall is nine more than a year ago.

The new liberalized curriculum has improved the selection of courses and widened the scope of scholarship offered by the college. Better provision is made for courses in Greek and Roman Civilization and for a certain amount of freedom in selection of the Social Sciences, History, Economics, Sociology, Government and Politics—courses dealing with the intrinsic and complicated problems of society and government and the basic principles of life and social cointegration.

Dr. Apple says, "The college in distinction from the technical school and university, is assuming a place of greater importance in education and students are realizing the value of such training for the new order of life. There is a quickened economic consciousness among young men and the desire to inform themselves of the background and scholastic interpretations of the nation's social and economic course. Emphasis is laid on the need of well

rounded development rather than proficiency in one particular line of usefulness. It is also noticeable that preference is shown in the selection of social and economic subjects rather than the technical branches of study. Figures show more clearly than ever before that parents and students realize the real value of a truly liberal education in the courses of the humanities, philosophy and religion which the Liberal Arts College has always offered and continues to offer."

By the will of Mrs. Caroline S. Keiper provision is made for the erection of a "Liberal Arts Building" in loving memory of her husband, Lanus Brinser Keiper, a member of the Board of Trustees from 1910 to 1917. Building operations will likely begin in the spring. The site has not as yet been selected. This will be the tenth building secured for the college in the administration of Dr. Apple, who is entering upon his twenty-fifth year as president. The other buildings are: President's House, Dean's House, Biesecker Gymnasium, Dietz-Santee Dormitory, Franklin-Meyran Dormitory, Hensel Hall, Fackenthal Laboratories, Fackenthal Swimming Pool, Boiler House. The total cost of these buildings, together with the remodeling of some old buildings, is more than a million dollars. In the same period the endowment was increased from \$170,000 to \$1,036,000.

Three members of the faculty who recently received the Doctor's degree for graduate work in universities were advanced in rank: J. A. Neprash, Doctor of Philosophy, Columbia University, to be Associate Professor of Sociology; B. Dunham, Doctor of Philosophy, Princeton University, to be Assistant Professor of English; W. G. Hutchinson, Doctor of Philosophy, University of Pennsylvania, to be Assistant Professor of Biology.

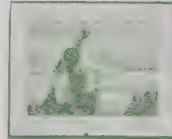
Suitable resolutions were adopted on the loss by death of Harry Clay Trexler. The vacancy was filled by the election of John Ressler Kauffman of Sunbury, Pa. He is a member of the Diognothian Literary Society and the Chi Phi Fraternity and was graduated from Franklin and Marshall College in 1886 with the degree of Bachelor of Arts. After University graduate work in Germany he was admitted to the practice of Law in Sunbury, Pa., and in connection with his profession has been engaged in extensive lumber and banking interests. He is a member of the Reformed Church and represents the Eastern Synod on the Board.

The Board selected persons for honorary degrees to be announced and conferred at Commencement. An additional list was selected for recognition early in the spring when the Hungarian Ambassador visits the college to confer on Dr. Henry H. Apple the Hungarian Cross of Merit.

Members of the Board were entertained at luncheon at the home of President and Mrs. Apple.

The following members of the Board were present: B. F. Fackenthal, President, Judge Wm. N. Appel, Dr. John L. Atlee, Sr., Charles G. Baker, M. F. Baringer, Rev. J. L. Barnhart, Rev. A. O. Bartholomew, J. W. B. Bausman, Dr. W. S. Bertolet, Dr. C. A. Brown, Rev. L. M. Erdman, F. B. Gerner, J. W. Gitt, W. H. Hager, S. C. Hertzler, J. M. Jamison, Judge Wm. H. Keller, S. Forry Laucks, H. A. Reninger, A. H. Rothermel, Rev. C. A. Santee, Hon. Wm. A. Schnader, Wm. Shand, C. N. Wenrich, S. R. Zimmerman.

## Christmas Cards

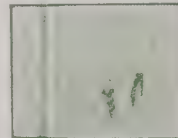


No. 3

**AUB3-3.** Tinted folder picturing "THE GOOD SHEPHERD," by Untersberger. Inside candles and holly. Inscription:

BEST WISHES AT CHRISTMAS  
May He who came at Christmas  
As babe in Bethlehem's stall,  
Give you a wealth of gladness  
And blessings, great and small!

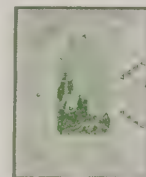
Scripture text: "God so loved the world." John 3:6.



AUB3-105

**AUB3-105.** Conventional design in silver, black, white and red. Medallion center house and trees. Unusual fold forming side panel in which is silver inscription:

SEASON'S GREETINGS  
May the echo of the tidings  
Heralding the wondrous birth,  
Fill your heart with peace abiding  
Deepest joy and gladdest mirth.  
Scripture verse: "They saw the young child, with Mary, His mother." Matt. 2:11.



AUBV-128

**AUBV-128.** White three-fold conventional design in red, gold and black. Odd shaped panel silhouette design of shepherds kneeling to the star. Inscription: A JOYFUL CHRISTMAS.

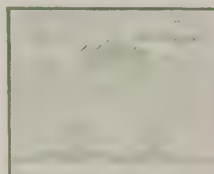
Second page, CHRISTMAS GREETINGS.

May this day, which marks the Christ Child's birth,

Be filled with peace, good-will on earth;  
With joy and cheer and all that's best,  
To make your Christmas truly blest.

Scripture verse: "Unto you is born this day... a Saviour." Luke 2:11.

Third page shows the Wise Men kneeling before Mary and the Christ Child.



AUBV-158

**AUBV-158.**

White folder, design in gold and black, applique panel of Wise Men in red and gold. Inscription: GLAD TIDINGS.

Inside gold design and inscription:  
MERRY CHRISTMAS: HAPPY NEW YEAR  
May the Prince of Peace anew  
His great grace bestow on you,  
With His favors richly bless  
All your days with happiness!  
Scripture verse: "His name shall be called the Prince of Peace." Isa. 9:6.

**AUBV-10A.** White folder with Gothic panels in gray and black. Center panel shows shepherds following the star; side panels, lighted candles. Inscription: SEASON'S GREETINGS.

Inside is a beautiful reproduction of THE ADORATION OF THE MAGI by Leinweber in the rich original colorings.

Text: "When they were come into the house, they saw the young child with Mary His mother, and fell down, and worshipped Him. They presented unto Him gifts." Matt. 2:11.

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## NEWS OF THE WEEK

Mrs. Henry W. Elson

The sites of 3 Indian settlements, undiscovered for 300 years or more, have been

discovered in Palisades Interstate Park, 50 miles from New York City, it has been



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for 1934

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recently announced. More than 1,000 relics, many of them small pieces of pottery and arrow heads, have been found.

Myron C. Taylor retired as chairman of the finance committee of the United States Steel Corporation on Jan. 1 and was succeeded in that position by William J. Filbert, now vice chairman of the committee.

President Roosevelt appointed Joseph H. Choate, Jr., of New York, as chairman of the Alcohol Control Administration.

A 35 pound Georgia turkey graced the President's table at the Thanksgiving Day dinner. The turkey was raised by Eliza Manry, 96 years old, of Gogans, Ga., and was selected from almost a score sent to the President. The others were used by the Warm Springs Foundation.

Italy has offered a token payment of \$1,000,000 to the United States on the \$2,133,905 installment it will owe on war debts Dec. 15. Great Britain already has agreed to a token payment of \$7,500,000 in lieu of the approximately \$117,000,000 coming due from that country on Dec. 15.

General Sir Arthur William Currie, wartime commander-in-chief of the Canadian

Corps in France and Principal Vice Chancellor of the McGill University, died at Montreal Nov. 30.

Argentina has launched a national recovery plan very similar to President Roosevelt's. The decrees already issued provide for controlled, depreciated currency; controlled grain prices by a newly created grain control board, and a vast project of public works to solve unemployment.

Professor O. M. W. Sprague, who resigned as special assistant to the Secretary of the Treasury, will return to the Harvard Business School to resume his teaching there after a leave of absence of nearly 4 years from his chair of Converse Professor of Banking, most of which time was spent as economic adviser to the Bank of England.

A statue of Christ is to crown the heights of Morro de Arica (Rocky Hill) to symbolize the new era of peace between Peru and Chile. In compliance with the Lima treaty of 1929, made by Peru and Chile in ending a 50-year old dispute, representatives of the two countries signed a special protocol Nov. 29 agreeing to the erection of the statue.

Civil Works Administration announced Dec. 1 "approximately 1,250,000" were put on the civil works payroll during the first week of operation.

R. B. Mellon, 75, president of the Mellon National Bank of Pittsburgh, and brother of Andrew Mellon, died Dec. 1.

The Federal Emergency Relief Administration will make available \$50,000,000 worth of anthracite and bituminous coal to the needy unemployed, it has been announced by Harry L. Hopkins, Civil Works Administrator and president of the Federal Surplus Relief Corporation.

The cash income of the American farmer in October amounted to \$588,000,000 or 44 per cent above that in the same month last year, according to statements from research groups.

Representatives of 10 Middle Western States and 3 Canadian Provinces have just concluded a conference at Fargo, N. D., for the control of the grasshopper scourge, believed more threatening for 1934 than has heretofore been conceded. North Dakota, which is in the midst of the infested area, is taking the lead in preparing for a determined onslaught against the insects which have destroyed millions of dollars in crops the last 2 years.

For the first time since the beginning of the decline in 1929, United States exports this year will show a gain over the value of those for a preceding year to 31 nations. Great Britain remained the best buyer. Figures for October show an excess of \$41,000,000 of those for the corresponding month last year.

The 86-year-old President von Hindenburg of Germany can serve as long as he wishes to keep the Reich Presidency, according to a recent statement from Chancellor Hitler.

President Gabriel Terra of Uruguay inaugurated the 7th Pan-American Conference Dec. 3. It was the first time that 10 Foreign Ministers assembled for an international conference. With them were 78 other delegates, representing all 21 members of the Pan-American Union.

The greatest eruption of Mauna Loa, Honolulu, was under way Dec. 2 in that volcano. The fumes rose 4,000 feet above the mountain, which itself has an altitude of 14,000 feet.

Dean A. Potter of Purdue University has been added to the committee on railway research of the Science Advisory Board. The committee was formed at the suggestion of Joseph B. Eastman, transportation co-ordinator, for the purpose of co-operating with a similar committee of railway executives to apply the benefits of modern science and engineering to the railroads.

New cash advances by the Reconstruction Finance Corporation amounting to

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\$309,151.216 during November brought the disbursements by that agency since its



establishment in February, 1932, to \$3,543,913,394, according to a monthly summary of its operation.

Alexander Legge, president of the International Harvester Company, died Dec. 3 at his home in Chicago. He was 68.

Ending a fortnight's visit in Georgia, President Roosevelt left Warm Springs Dec. 3 in a special train.

About 3,000,000 men have been returned to employment directly and indirectly on public works, according to a statement issued Dec. 3 by Harold L. Ickes, Secretary of the Interior and Public Works Administrator. The Secretary showed for the first time, "by actual count," the number of men and the projects on which they are engaged under the \$3,300,000,000 public works fund.

Rust-eaten relics of Captain John Smith's 1607 Virginia colony on Jamestown Island, are included in a collection received by the Smithsonian Institution, the gift of Martin L. Ehmann of New York City.

Statements urging prayer and vigilance for temperance and self-control after the repeal of the 18th Amendment were issued Dec. 3 through the Presbyterian and Protestant Episcopal Churches throughout the country.

With the repeal of Prohibition formally effective Dec. 5, Sing Sing authorities declared that the prison would remain "bone dry" and the liquor once used in the hospital for medicinal purposes before the 18th Amendment went into effect, would not be returned even for invalids.

Rededicating itself to the ideals of its pioneer founders, Oberlin College (Ohio), Dec. 3 observed the 100th anniversary of its founding.

More than 400 persons perished in an earthquake in the towns of Hunyuan and Full in Southern Szechwan, China, Dec. 2. The property losses exceed \$3,000,000.

Fresh defiance was hurled at Reich Bishop Ludwig Mueller Dec. 3, when the pastors of the insurgent Emergency Federation refused to carry out his orders for a uniform Protestant Church service throughout Germany.

Sir Cecil Hurst of Great Britain was elected president of the Permanent Court of International Justice at the Hague. He will hold office from Jan., 1934, to Dec., 1936. He succeeded Mineichiro Adachi of Japan.

Stefan George, who had been hailed as the greatest poet of present-day Germany and the prophet of Chancellor Hitler's Third Reich, died Dec. 4 at Lugano, aged sixty-five.

#### OUR SUSTENTATION FUND

One of our most prominent ministers dis-

covered recently that he is not a member of our Sustentation Fund. He belonged to a Classis that paid the ministers' dues and he was under the impression that his dues were paid and that made him a member.

To become a member of our Sustentation Fund, the minister must receive an application blank from the Board, have it properly filled out and returned to the Board. If this application is accepted he becomes a member, on the payment of his dues. He may pay these dues himself, or his Church or Classis, or some friend, may pay his dues. But one thing to remember is that our Board cannot accept dues for any minister until he has become a member of our Sustentation Fund. We are stressing this subject because a number of ministers have failed to enroll in the Fund, believing that they were already members.

Some ministers want the pension to begin at 65 years of age, and others at 60. If we do not have money enough to pay the pension of \$500 at 70, we certainly could not pay at 65, unless the minister should be disabled, and we pay at any time that he is disabled. Help to complete the Fund for 70 years of age, and then we can make it 65 years of age.

We have some young ministers failing to enroll in the Fund, because somebody has told them that Life Insurance gives them just as good a return for the money invested. Then every time we received that statement we asked for the name of the company and just how much more they could pay. Here is the answer:

The upshot of the whole matter is that Life Insurance Companies cannot offer anything that approximates the offerings of the Board, because their overhead is so much higher, their expenses in every way are greater. The Board has the surplus that accrues from bequests. You never heard of anyone willing money to a Life Insurance Company. The Board has the extra income from Annuity Bonds and special gifts.

Young men in some cases think that 70 years is very far away. They do not realize that they grow older every day and their dues increase each year that they do not join the Sustentation Fund. One minister said that he did not expect to live to be 70 years of age but if he dies he will leave a widow, and the \$300 per year would make life just that much easier for his family. The man who does not provide for his family is worse than an . . . . . We are very anxious to give every minister the protection offered by this Fund.

—J. W. Meminger, Secretary.

ations of God. They are the disclosures of His way and will to the devout Spirit of His chosen prophet. And they contain the foreshadowings of truths far greater and deeper than even an Isaiah could discern.

Well, therefore, may we appropriate these ancient prophecies as the singularly fitting vessels for the expression of the richer revelation that God has vouchsafed to us in the gift of our Lord. We see more of God's will and way in the words of Isaiah than did the prophet himself; and yet this "more" was latent in them, as the oak in the acorn.

Our lesson illustrates that fact. It is one of the noblest prophecies of the whole Book of Isaiah, whose deep spiritual insight marks the very culmination of the Old Testament. Surely, this prophecy of "a shoot" that shall come forth "out of the stock of Jesse" points unmistakably to the Christ, by and in whom the promises and predictions of the ancient prophet are completely fulfilled.

Thus our lesson enables us to study the significance of Jesus Christ, the Prince of Peace, against the dark background of the pre-Christian ages. We may go to Bethlehem's manger, to worship the new-born King, not backward through the nineteen Christian centuries, but through the long aisle of ages filled with the dim hopes and distant visions of the ancient prophets of Israel. That will enhance the glorious brightness of the Dayspring from on high.

I. **Anticipation.** The times were dark and evil in Judah, in the eighth century B. C., when Isaiah lived and preached in Jerusalem. In spite of his solemn warning, King Ahaz had secured the assistance of Assyria against Israel and Syria. Judah's ruler and princes preferred an alliance with this military empire to trust in Jehovah. Their faith was in the might of men, rather than in the help of God.

The result of this infidelity was calamitous. Palestine was ravaged by cruel armies. In chapter eight we have a picture of the gloom that lay thick on the land, and of the terror and despair that clutched the hearts of the people (8:19-22). They cursed God and their king.

Then the prophet, whose wise counsel had been spurned, reappears on the scene with words of comfort. He saw the dawn of a new day. He contrasted the former and the latter times (9:11). The former time was the day of the nation's decay and decline, when it was on the verge of captivity. The latter time denoted a new era, when the people shall have ceased to do evil and learned to do well.

That new era will be ushered in by the coming of the true King (8:6, 7), who shall establish the reign of God upon earth. His wonderful names describe his character and mission, and the beneficent results of his rule are set forth in beautiful imagery (9:1-7). Light shall then flood the darkened land. Harvest-joy shall fill the hearts of its inhabitants. There will be an era of unbroken peace. The barbarous relics of warfare, bloody garments and military boots, shall be burned to ashes. One could not possibly depict an era of universal peace and prosperity, the fruit of righteousness, more nobly than was done by Isaiah in the words of our immediate lesson (11:1-9).

And this beautiful and comforting vision of the Messianic era of righteousness, peace, and joy centers in the child that is born, the son that is given, who is "a shoot out of the stock of Jesse." Not man shall bring these glorious things to pass, by his might or skill. "The zeal of the Lord of Hosts shall perform this" (9:7). The son is "given." The child is "born." As the gift of God's love and as born of His Spirit, Isaiah saw Him from afar, whose lowly birth we again celebrate, and of the increase of whose government there shall be no end.

II. **Realization.** Perhaps we should use the plural, and speak of the realizations of Isaiah's noble vision, for there have

## THE CHURCH SERVICES

#### SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D.D., Lancaster, Pa.

Fourth Sunday in Advent

December 24, 1933

A Vision of World Peace

Isaiah 11:1-9

**Golden Text:** The earth shall be full of the knowledge of Jehovah as the waters cover the sea. Isaiah 11:9.

**Lesson Outline:** 1. Anticipation. 2. Realization. 3. Consummation.

This is our Christmas Lesson, and it is taken from the Old Testament. It takes us back seven full centuries before the birth of Christ. Nevertheless, it is an altogether appropriate lesson for this gladdest day of all the year when we celebrate the birthday of the Prince of Peace.

There were prophets in Israel, in that remote age, who had a profound insight into the heart and will of God, and proclaimed their religious convictions with noble courage, regardless of consequences. Among them was Isaiah, the greatest preacher of his troubled times, and one of the greatest of all times. The fragments of his sermons that have been preserved are equally remarkable for their deeply spiritual content, and for their beautiful literary form.

These great messages are primarily tracts for the time of Isaiah, the 8th and 7th centuries B. C. They proclaim wonderful divine promises to a penitent people, and the sure judgment of a righteous God upon their sins. Originally they were addressed to Judah, but their spiritual significance is inexhaustible and eternal. These utterances of Isaiah are truly revel-



been many such. There were fulfilments of the prophecy in the history of Judah, that were local and partial. Assyria was overthrown, and there was great joy in the land of Zebulon and Naphthali. There was more than one divine deliverance in the national life of the chosen people, after that dark hour during the reign of Ahaz when the end seemed nigh. There came times when godly kings came forth as shoots out of the stock of Jesse, who strove to uphold the throne of David in righteousness and peace.

But the supreme fulfilment of the prophecy of Isaiah was the birth of the Christ-child at Bethlehem. And ours is the great privilege of reading and interpreting this ancient Messianic prophecy in the light of our Christian faith. Jesus truly is the shoot out of Jesse's stock, whose advent the inspired seer dimly foresaw. He is the child that is born and the son that is given to mankind.

Who is this heavenly Child? He is the free and full and final gift of God's love. He is born and given unto us.

Nineteen centuries of devout thought have pondered the meaning of this gift, and the mystery of this birth. Warring philosophies and conflicting theologies have filled the world with their clamor and strife about the Prince of Peace. Even today men are by no means agreed upon the philosophical explanation of the mystery of the incarnation, or upon the precise theological definition of the divine gift.

But all who truly know Jesus and call Him their Lord, know that He is Immanuel, God-with-us. They know that in His matchless life of love we have the fullest revelation of God's character and will. They believe that in His gospel we have the only power, and the only program, that will save men from sin and usher in the new era of world-peace. Let us rejoice in the birth of this wondrous Child, and let us humbly accept the gift of God's love, even though we cannot fully comprehend the one or understand the other.

What is the name of this heavenly Child? His names are many. The Jews called Him "Messiah." The Greeks named Him "The Word." The creeds spoke of Him as "the only-begotten Son." And all of these adoring appellations have their profound significance for the trained theologian. But they are obscure and unintelligible to laymen.

Unless it be "Saviour and Lord," what truer and better names can we give to Jesus than those which Isaiah ascribes to the coming King? He predicts that, in recognition of his character and services, his grateful subjects will call him, "Wonderful Counsellor, Mighty God, Everlasting Father, Prince of Peace" (9:6). We search the annals of Judah in vain for a king who deserves these exalted names. No hero appeared in David's royal line who manifested the virtues and qualities suggested by these titles. Applied to any man, they would be untruthful flattery. But Jesus holds an undisputed claim to them all. In Him the wisdom of God is made manifest, and His power of salvation. He leads men to the Father, and He alone can establish the world in peace.

These names which Isaiah gives to Jesse's son are not titles which the coming king bears at His birth. They are the tribute and testimony of his people, chronicling the achievements of his marvelous reign. Thus it is also with our Lord. The majority of His contemporaries never knew His real name. They called Him, "the carpenter's son, Elijah, John the Baptist, teacher, prophet of Nazareth." Even His most intimate friends had to learn to spell out His heavenly name slowly and gradually, letter by letter, as it were. But it should be far easier for us to call Jesus by His true name. For, in these nineteen centuries, He has written it deep into millions of hearts. He has stamped it indelibly upon the pages of

history. He has wrought it into the fabric of our civilization. Who can view the results of Jesus' beneficent reign throughout the world, in individuals and in nations, without acknowledging that His name is synonymous with wisdom, love, power, and peace?

III. **Consummation.** Isaiah saw the hero of his prophetic vision seated upon the throne of David, in a peaceful and prosperous Judah. But he also saw that under the godly reign of this shoot out of Jesse's stock all the earth should be blessed. There should be no end of the increase of his government (9:7). And the earth should be full of the knowledge of Jehovah, as the waters cover the sea (11:9). And when the Christ-child was born, the angelic host proclaimed glad tidings of great joy "for all the people" (Luke 2:10).

That glorious promise is our comfort when we realize that sin still abounds on earth, with all its hideous progeny of suffering and sorrow. Jesus' reign of righteousness, peace, and joy has ever increased from His day to ours, but it is far from being universal. The echoes and the tumult of war mingle sadly and strangely with our joyful Christmas carols. World Peace remains a vision that haunts us, because millions of men are still without faith in Christ.

But nothing can stay the progress of

Christ's reign. No one can prevent the final consummation of God's eternal purpose of love. Men may retard it by their sin, or they may promote it by faith and love. But the increase of Christ's government will continue until the glad tidings shall bring joy to all the people. The zeal of the Lord of Hosts will perform this miracle of grace.

And on Christmas Day we will go to Bethlehem to worship the Saviour of the world. We shall find Him as a Child. And only the child-hearted can truly find Him. Only they can truly celebrate Christmas who are like children in trust and love. And if we could carry that child-spirit with us into life, and translate it into conduct and action, Isaiah's noble vision of World Peace would find its triumphant consummation.

## THE CHRISTIAN ENDEAVOR TOPIC

Dec. 24: The Birth of Our King  
Matt. 2:1-15

The Christian world celebrates the birthday of Jesus on the 25th day of December. The day is generally known as Christmas. During the centuries many elements have entered into the observance of this day, so that some of its worldly features sometimes overshadow its real meaning and



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significance. Many think of Christmas merely as a holiday, when presents and greetings are exchanged and when feasting is indulged in. When one asks "Are you ready for Christmas?" the question usually implies, whether you have done your Christmas shopping and sent your Christmas greetings. It is only in our Churches where we during this season tell the story of the birth of Jesus. If, therefore, our Churches and Sunday Schools would not emphasize this feature of Christmas the real meaning of it would soon be lost. It really marks the greatest event in human history. In one sense it is only the birthday of a child, but it is no ordinary child whose birth is being celebrated.

The circumstances which attend this event are extraordinary too. Heaven and earth vied with each other, men and angels burst into song. Wise men brought their gifts and humble shepherds their adoration. A manger cradled a manchild and a mother sang her magnificat. That cradle became the center of the universe, and that child the King of Kings. Never was there such preparation for the advent of a child. For centuries holy men had foretold His coming. They had named the place of His birth and the family from whose loins He was to spring. The times seemed to be full, the world was waiting for a great deliverer. The very heavens seemed to be in expectancy and the stars led to His manger cradle. History, prophecy, science, astronomy, all pointed to His coming. There was a winter's night in far off Bethlehem, in a stable, amid the most lowly conditions a mother brought forth her first born Son and laid Him in a manger because there was no room for Him in the inn. So quietly did it all come to pass that at Jerusalem, the capitol city, a few miles distant, they knew not of it. But in a far off country wise men beheld a star which led them to the manger bed and they came and worshiped Him and brought Him gifts. "Where is He that is born King of the Jews?" they inquired. "We have seen His star in the East and are come to worship Him."

These magi came to the cradle of a King. But there was no outward pomp, no royal throne, no earthly display. A King indeed had been born, but not as the world had expected. His Kingdom was not of this world. But Jesus was a King. He never repudiated that title. When afterwards Pilate asked Him: "Art Thou a King?" Jesus replied: "Thou sayest, I am a King." We today call Him "Lord," and we do well, for such indeed He is.

Now, a King is a ruler, a commander of the people. Jesus has a right to reign. He is King of all because He is the servant of all. "He humbled Himself and became obedient, and therefore God hath highly exalted Him and given Him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess that He is Lord to the glory of God the Father."

He is our King. But He is a King of Love. He rules us by His spirit and not with a rod of iron. His scepter over us is love. His reign is within us. The Kingdom which He established is maintained not by force, not by sword, not by marching armies. It is a Kingdom of righteousness, of peace and joy in the Holy Ghost. All this is fully consistent with His lowly birth and with His life of lovely ministry. At the time when Jesus lived there was another King, Caesar by name. Mark you, both Christ and Caesar begin with the letter C, and both names have six letters, but Caesar's empire was of this world, and it fell into decay. The Kingdom which Christ founded was the Kingdom of heaven and it abides to this day, and of His Kingdom there shall be no end.

As a King Jesus must be obeyed. This is the most that we can do. We can follow His precepts and do His will. In vain do we sing of His birth if we are not willing to follow Him. There are many

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people who are ready to accept Jesus as their Saviour, but are unwilling to acknowledge Him as their Lord and the Master of their lives. Christmas should make us all more ready to obey the King of Kings and the Lord of Lords. With the gifts that we bring to Him we should also give Him our hearts, our lives. As in spirit we bend over His cradle we should, like the wise men, open our treasures before Him. As the Babe of Bethlehem was the center of devotion on that first Christmas so He should form the center of our present Christmas. Everything that we do and plan and say should revolve around Him. Then indeed each one of us will have a truly "Merry Christmas."

A Merry Christmas to you all!



## BABYLON OR JERUSALEM—WHICH?

(Continued from Page 2)

nized to be the religious feeling in mankind. Right! Tremendously true!

3. This great scientific scholar, certainly without bias in favor of the Bible, is seriously perplexed to know by what means this religious feeling in mankind is to be kept up without the use of the Bible.

So are we perplexed. We are fully persuaded that there is no other way to prevent the government of the people, for the people and by the people from perishing from the earth than this, that the book which Lincoln's great General Grant called the *sheet anchor of our liberty*, be restored to the people. This is the great basic recovery act which is needed. This is the means to end which we must use.

Principal Peter Forsyth asks:

"Now who will rise  
To purge our eyes,  
Kindle the Spirit's breath;  
And think well bourne  
Neglect or scorn  
To give our sons a faith?"

For pieties  
And dubieties  
To give them back a faith?  
Who gives them for a flickering wraith,  
A central, funded, founded faith?"

This same Peter Forsyth elsewhere says: "To restore to the people an intelligent and affectionate use of the Bible is a service to Protestantism far more needed than violent and ill-formed denunciations of error which are so easy and so cheap." To which we may add the arresting question and answer of that veteran Christian statesman, Dr. John Clifford: "The shadow of the priest is upon the land. Why? Because the voice of the prophet is so seldom heard."

## What Abraham Lincoln Believed

I began by using Abraham Lincoln's great closing sentence of his greatest speech. Is there still need of emphasis of the use of the Bible with the people as means to end that the government of the people, by the people and for the people may not perish from the earth? Hear our martyr President as he looks up from the page in the midst of a season of profitable reading of the Bible, and speaks to a doubting friend: "Joshua Speed, read this book for what on reason you can accept and take the rest on faith, and you will live and die a better man."

Is it not better men we need? And better women? And better children? Out of this material is our civilization created. Let me repeat the declaration, "The state is the individual writ large."

## A New Crusade

How about a crusade to make the people of the United States a Bible reading people? Great results would follow if Lincoln's example should be followed both in the habit of reading the Bible himself and of recommending others to read it also.

(1) Daniel Webster in the disturbed and threatening thirties, forties and fifties said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

(2) Lincoln in the war-stricken sixties earnestly recommends thoughtful and obedient contact with the Scriptures.

(3) Huxley in the disquieted seventies seriously perplexed about the non-use of the Bible as a means of keeping up the religious feeling in mankind which is the essential basis of conduct!

(4) Dr. William R. Harper, then a professor in Yale University and afterwards with John D. Rockefeller, founder of Chicago University, in the "uneasy eighties" wrote: "The Bible is not known as it ought to be known. It is not used as it

ought to be used. A reform is needed in this direction. Let it be inaugurated."

What heed is being given to the solemn warning of Webster? What heed to Lincoln of the solicitous sixties, to Huxley of the disquieted seventies, and to Harper of the "uneasy eighties" in respect to efficient, basic means to end to preserve the state which is the individual writ large? What worth while has been going through the exciting nineties, the hurrying, exploring tens, the world-destroying teens, and money-mad twenties? Has not the time come for response to the call to arm the people with the sword of the Spirit which is the Word of God, to the end that the government of the people, for the people and by the people shall not perish from the earth?

To this end, for which for more than forty years I have been contributing my best endeavor, I set anew my hand and seal this 26th day of November, 1933.

Where is the man or the woman, "come to the Kingdom for such a time as this," who will make possible a nation of Bible readers that America may again become a God-fearing people?



Helen Ammerman Brown, Editor  
Selinsgrove, Pa.

Thank God for Such Men. Our beloved under-shepherd, Dr. Allen R. Bartholomew, has left our visible circle. How missionaries will miss him! How those in all walks of life seeking counsel will miss him! How his humble person and powerful influence will be missed in the Schaff Building! May we follow in the steps of this shepherd until we meet with him in the presence of the Great Shepherd who came to save lost sheep, and whose challenge our loved one bravely met until called from earthly toil. Dr. Bartholomew still "carries on" in a larger field. His dauntless courage and optimism should be an incentive to us, and fire us to nobler effort in God's service. So be it, dear Lord!

The Foreign Division of the Y. W. C. A. of the U. S. met in annual session Dec. 6-7 in New York. Discussions centered around "How Y. W. C. A.'s are meeting the problems of girls in China, Japan, Philippines and other oriental countries." The author of the forthcoming mission study text, Miss Kawai, is intimately connected with the Japanese Y. W. C. A.

A Combined Thanksgiving and T. O. Service in Bangor was sponsored by the W. M. S., G. M. G. and Jr. Guild of St. John's Church, Dr. E. W. Lentz, pastor. A cast of 50 persons played the historical pageant "The Coming of the Mayflower" and brought into strong relief the faith, courage and love of liberty of the God-fearing Pilgrims. The narrative covered the Pilgrim's first year in America. "The Call for the First Thanksgiving" was the final episode. The committees are to be complimented upon the accuracy in depicting oriental costumes and settings.

Preparatory to the T. O. ingathering the week began with a special T. O. program in the regular monthly meeting of the societies. During the week 5 Pre T. O. Teas were held in 5 homes. Guest speakers were Mrs. L. V. Hetrick, T. O. Sec. G. S., and Mrs. Raueh, Classical Secretary. A fine inspiration marked all the meetings and the T. O. service. Effort does not seem labor when results gratify.

Let us think with prayer and love of our co-laborers in the foreign fields as the blessed Christmas season draws near. In

many places there is no other Christmas atmosphere except that created in homes and mission Churches by our faithful Christians "over there." We wish them Christ's richest blessings.

## BOOK REVIEWS

The Christmas Road, by Mabel Nelson Thurston. 61 pp. 60c. Revell, N. Y.

This is a beautiful little narrative of the story of Christmas, the story that never grows old. It should help every devout heart to a clearer understanding of the marvel and the mystery of the birth of the Christ Child. —E.

Lesson Commentary for Sunday Schools, 1934. Edited by Charles P. Wiles and D. Burt Smith. Philadelphia, Pa., The United Lutheran Publication House. 316 pp. (No price given.)

The editors of this lesson commentary for United Lutherans have done their work well in dealing with material for what should be a very fruitful year of study. During the year six months will be given to Studies in Matthew, stressing the life and teachings of Jesus; then three months on the Prophets and Kings of Israel (from Ahijah to Isaiah); and concluding with a three months' period on Studies in the Christian life—e. g., such questions as the Christian as steward, witness, citizen, Church member, etc.

This volume is clear and readable and well adjusted to youth's needs. There are maps and pictures and other illustrations, comments on the text and explanations of Hebrew life and thought, and pointed applications of the lesson. Each lesson is carefully related to the problems of daily living, and the production as a whole is practical, helpful, devout, and constructive. The book is well printed, and the lesson material is presented in an inviting and competent manner. —R. K. M.

## OBITUARY

## MRS. B. F. BAUSMAN

Mrs. Mary B. Bausman, wife of Rev. Benjamin F. Bausman, died at her home at Lancaster, Pa., Nov. 21, after a prolonged illness. Mrs. Bausman, who was 78, had been a shut-in almost continuously for about four years. The immediate cause of her death was bronchitis, and she bore her afflictions bravely.

She had many friends in the Reformed Church who will be sorry to learn of her death. The parishioners of the various churches with which she was identified dearly loved her. The work of the Church had a warm place in her heart and her delight was in ministering to the welfare

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of others. Many Reformed ministers will recall her hospitality.

She was born at Lancaster, Pa., the daughter of Hiram B. and Frances Osborne Swarr. Those who survive her are her husband; two sons, Hiram B., of Warren, O.; Edward E., of Pittsburgh; and one daughter, Mrs. Mary B. Flora, at home; and by three grandchildren. The funeral services were conducted by her pastor, Rev. William H. Bollman. —B.

#### MRS. EDGAR N. DIEHL

After an illness that had extended over many months, Mae Casteel, wife of Edgar N. Diehl, was released from her suffering on Sunday morning, Oct. 15. Only 46 years of age, it seemed that the sun of her life went down while it was yet noon. The long ordeal of suffering that was hers, with hope forever being deferred, must have tried her faith most severely. However, that faith never wavered, and sustained her to the end. Hers was a beautiful Christian life, in a Christian home. Her husband is a son of Elder Adam F. Diehl, who was called to his eternal rest in April, 1932. Following the example of the father the sons have made the "Reformed Church Messenger" central in the literature of their homes. Feeding her soul upon the best things available, it was little to be wondered at that many times she was willing to make great sacrifice in order that her children might not be absent from God's House on Sunday, and, although they lived two miles from the Church she saw to it that they had a perfect record during many years in the recent past. She was a faithful member of St. John's Church of Bedford and her funeral service was conducted by her pastor, Dr. J. Albert Eyler, on the morning of Oct. 18. The interment was in the Bedford Cemetery. May the peace of God, which passeth all understanding, keep and sustain her loved ones, as it kept and sustained her. E.

#### MILTON SANGREE ENFIELD

Just as the Church bells were calling to worship on Sunday morning, Oct. 22, Milton Enfield answered the call from the spirit world. He was a son of the late Dr. Americus Enfield, who was a great admirer of the Rev. Dr. Milton Sangree, hence the name given to the son.

Born in Bedford, 53 years ago, practically all of his life was spent in that community. He attended Mercersburg Academy and Franklin and Marshall College. After leaving college he was associated, for a number of years, with the Bell Telephone Co. He was a great lover of nature and took much delight in the growing of flowers for the joy that they could bring to others. He was one of six children, all of whom followed their father into the Reformed Church, even though the mother always retained her loyalty to the Lutheran faith.

He was ever thoughtful of others and spent the last day of his life on earth making plans for the home-coming of his loved ones on the following day. However, it was the Father's will that he should go on ahead and he was not here to greet them when they came. Truly, he was one who had "set his house in order." One of his last acts was to send his Harvest Home Offering to his pastor. He is survived by 2 brothers, Dr. Walter F., of Bedford; Charles, of McKeesport; and by 3 sisters, Misses Fannie and Olive, and Mrs. Mary Legg, of Bedford. His pastor, Dr. J. Albert Eyler, conducted the funeral service at his late home on Tuesday afternoon, Oct. 24, after which his body was tenderly laid to rest in the beautiful Bedford Cemetery. E.

#### MRS. JOHN D. SCHAAL

Mrs. Zereau V. Schaal, wife of Elder John D. Schaal, entered into her eternal

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## THE SLIGHTED GUEST

*A Story of The Bethlehem Innkeeper*

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In the telling of this tale, fact weaves itself with fancy. The Gospel record furnishes the narrative of fact, while the author's fancy portrays the character of the Innkeeper of Bethlehem.

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In his imaginary fashioning, he is symbolic of a countless multitude of devout folk, who, by sacrificial living, are striving to make restitution for their former neglect of the Babe of Bethlehem. Their eager quest for the King is satisfied only when they find Him, and receive Him forever as the Honored Guest in the inner chamber of their heart.

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rest in the Chambersburg Hospital Thursday afternoon, Nov. 2, aged 55 years, 9 months, and 23 days. She was reared in the Lutheran Church, but united with the St. John's Reformed congregation after her marriage in 1907, and was a faithful and devoted member of the same to the time of her death. She was regular in her attendance at the services of divine worship, and her presence was an inspiration. Her husband was the delegate elder to the meetings of Classis and Synod for several years, and with him she attended the meeting of Potomac Synod in Salisbury, N. C., in 1930. She was a faithful reader of the

"Messenger" for many years. Her benevolences were many and varied, and she had a wide host of friends. Funeral services were conducted on Sunday afternoon, Nov. 5, at the home on College Ave., in charge of her pastor, the Rev. W. R. Gobrecht, who used as his text John 21:4, "And when morning was now come, Jesus stood on the shore." In spite of very disagreeable weather, the large house was filled with those who had come to pay their last tribute of respect to a friend. Burial was made in Norland Cemetery. Mrs. Schaal is survived by her husband, and a brother, Sherry Snyder, of Fayetteville.—W. R. G.